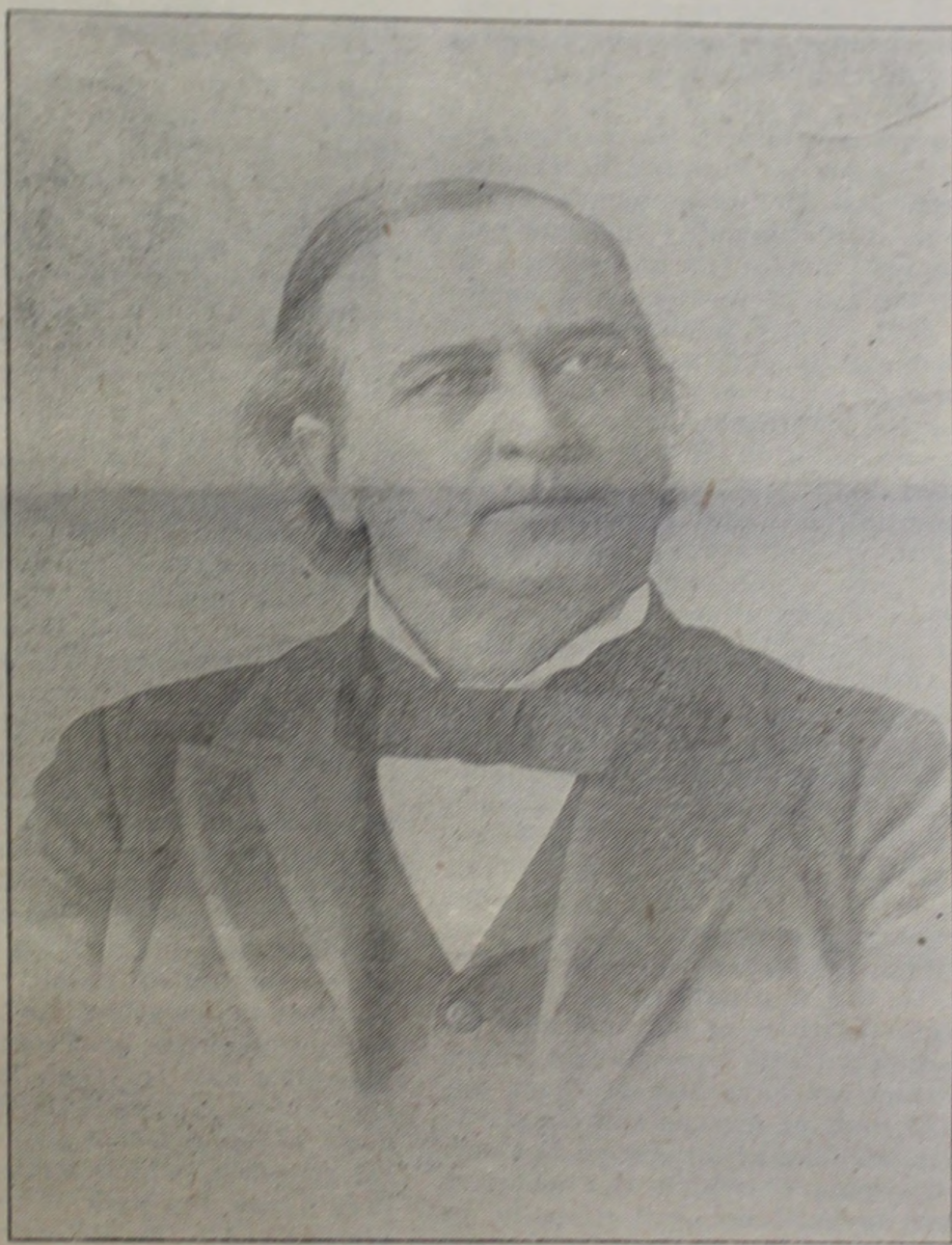


# Light of Truth

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REV. DR. W. W. HICKS.

An Exponent of the  
Philosophy of Life.

HARPER ILLS. SYN. COLS. O.C.



# Scientific.

## THE PROGRESS OF THE WORLD.

Address to the British Association for the Advancement of Science.

By Sir William Crookes, F. R. S., V. P. C. S., President.

Light, London, gives the following digest of Sir William Crookes' presidential address to the British association at Bristol before a large and distinguished audience. The portion of the address here given bears upon subjects of special interest to Spiritualists everywhere. Professor Crookes said:

These, then are some of the subjects weighty and far-reaching, on which my own attention has been chiefly concentrated. Upon one other interest I have not yet touched—to me the weightiest and the farthest-reaching of all.

No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is, of course, well understood by those who honored me with the invitation to become your president. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge and Barrett have already shown—though not unfitted for discussion at these meetings, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit.

To stop short in my research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, "to explore up and down, inch by inch, with the taper his reason;" to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses, and, better still, by automatic record. I was like some two-dimensional being who might stand at the singular point of a Riemann's surface, and thus find himself in infinitesimal and inexplicable contact with a plane of existence not his own.

I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known. This advance is largely due to the labors of another association of which I have also this year the honor to be president—the society for Psychical Research. And were I now introducing for the

first time these inquiries to the world of science I should choose a starting-point different from that of old. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from mind to another without the agency of the reorganized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.

Although the inquiry has elicited important facts with reference to the mind, it has not yet reached the scientific stage of certainty which would entitle it to be usefully brought before one of our sections. I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If telepathy take place we have two visible facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed the inquiry will then come within the range of one of the sections of the British association. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even to the transmission of thought. It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap, which widens in sleep, while it narrows almost to extinction during mental activity. This condition is so singularly like that of Branly or Lodge coherer as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable there may be present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. Roentgen has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centers of atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves.

Confirmation of telepathic phenomena is afforded by many converging experiments, and by many spontaneous occurrences only thus intelligible. The most varied proof, perhaps, is drawn from analysis of the sub-conscious workings of the mind, when these, whether by accident or design, are brought into conscious survey. Evidence of a region, below the threshold of consciousness, has been presented, since its first inception, in the "Proceedings of the Society for Psychi-

cal Research;" and its various aspects are being interpreted and welded into a comprehensive whole by the pertinacious genius of F. W. H. Myers. Concurrently, our knowledge of the facts in this obscure region has received valuable additions at the hands of laborers in other countries. To mention a few names out of many, the observations of Richet, Pierre Janet and Binet (in France), of Breur and Freud (in Austria), of William James (in America) have strikingly illustrated the extent to which patient experimentation can probe subliminal processes, and can thus learn the lessons of alternating personalities, and abnormal states. Whilst it is clear that our knowledge of sub-conscious mentation is still to be developed, we must beware of rashly assuming that all variations from the normal waking condition are necessarily morbid. The human race has reached no fixed or changeless ideal; in every direction there is evolution as well as disintegration. It would be hard to find instances of more rapid progress, moral and physical, than in certain important cases of cure by suggestion—again to cite a few names out of many—by Liébeault, Bernheim, the late Auguste Voisin, Berillon (in France), Schrenck-Notzing (in Germany), Forel (in Switzerland), Van Eeden (in Holland), Wetterstrand (in Sweden), Milne-Bramwell and Lloyd Tuckey (in England). This is not the place for details, but the vis medicatrix thus evoked, as it were, from the depths of the organism, is of good omen for the upward evolution of mankind.

A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind on mind. This delicate task needs a rigorous employment of the method of exclusion—a constant setting aside of irrelevant phenomena that could be explained by known causes, including those far too familiar causes, conscious and unconscious fraud. The inquiry unites the difficulties inherent in all experimentation connected with mind, with tangled human temperaments and with observations dependent less on automatic record than on personal testimony. But difficulties are things to be overcome even in the elusive branch of research known as Experimental Psychology. It has been characteristic of the leaders among the group of inquirers constituting the Society for Psychical Research to combine critical and negative work with work leading to positive discovery. To the penetration and scrupulous fair-mindedness of Professor Henry Sidgwick and of the late Edmund Gurney is largely due the establishment of canons of evidence in psychical research, which strengthen while they narrow the path of subsequent explorers. To the detective genius of Dr. Richard Hodgson we owe a convincing demonstration of the narrow limits of human continuous observation.

It has been said that "Nothing worth the proving can be proved, nor yet disproved." True though this may have been in the past, it is true no longer. The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know

of matter, and to gain new glimpses of a profounder scheme of cosmic law.

An eminent predecessor in this chair declared that "by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life." I should prefer to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter.

In old Egyptian days a well known inscription was carved over the portal of the temple of Isis: "I am whatever hath been, is, or ever will be; and my veil no man hath yet lifted." Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful, with every barrier that is withdrawn.

## EARTH'S COSMIC ACCRETIONS.

Recent researches have gone far, it is thought, to justify the assertion of Nordenskjöld and others that a large portion of the earth's constituents may be of cosmic origin—that, in other words, in the course of ages the distant stars and other heavenly bodies may have contributed of their substance to thicken the crust of our world. In evidence of this is cited the fact that, at various times and in various places, there has been collected from the snow a black powder containing metallic iron, and in some instances cobalt and nickel, while on the inland ice which covers Greenland a peculiar mineral powder, known as kryokonite, mixed with grains of metallic iron, has been detected. It is from this and similar data that Nordenskjöld ventures on the assertion that not improbably, if this dust falls in an equal amount all over the globe—and though the snow enables it to be detected more easily than on earth, there is no reason for supposing that it does not—something like half a million tons drop from the celestial spaces in the course of a year. The shooting stars must, it is supposed, discharge an immense quantity of luminous particles.

## THE X-RAY SAVES LIFE.

Little Francis Nelson, one and one-half years old, daughter of O. Nelson, a merchant of Sellsburgville, Wis., while playing with a hat-pin six and one-half inches long a few days ago, in some manner managed to swallow it. The child was taken to Chicago, where prominent physicians gave it as their opinion that it was an impossibility for such a small child to swallow a hat-pin and live. But, in order to satisfy the parents, they suggested that the X-ray be utilized. The child was taken to a Roentgen laboratory, where a photograph of its stomach was taken. There plainly enough was to be seen the missing article. The glass head was downward, and the action of the stomach in its work of digestion had kept it up to the top of that organ. The point extended up about four inches in the esophagus. The little one was conveyed to a hospital, where the obstruction was removed by a simple operation.—Detroit Free Press.

—Do you realize that you have a cause that needs your support? Begin by taking the Light of Truth.



## DEPARTMENT OF BIBLICAL SPIRITUALISM By MOSES HULL.

### ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

Number XXIV.

By Moses Hull.

It may not be too much to say that in about 50 columns of matter already presented on this subject, the Old Testament has been proven to be the Spiritualists' own book, and that all its principal characters, from Abraham to Malachi, or to the very latest prophet, for Malachi was not, in point of time, the last writer of the Old Testament, were mediums. I think the New Testament can be shown even more clearly than the Old Testament to contain great stores of mediumship. From John the Baptist to that other John, through whom came that other weird book called in Greek the Apocalypse, in English, the Book of Revelation, all of its principal characters were mediums. Let us first briefly consider the mediumship of

#### JOHN THE BAPTIST.

The prophet Malachi had made the prediction, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Mal. 4:5-6.

Dr. Luke opens his record of the sayings and doings of Jesus with the statement by the angel Gabriel (called in the Old Testament the man Gabriel. Dan. 9:21), that John should be filled with the Holy Ghost, that is, the pneumatica haggion—spirit power, from his birth, and that he should turn many of the children of Israel to the Lord, their God. And he shall go before him in the spirit and power of Elias." See Luke 1:15-17.

I will not ask for space to prove what everybody admits, that the Elias of the New Testament was the Elijah of the Old Testament. I can not see how a prediction can be more plain than the two quoted, one from Malachi and the other from "the man Gabriel," that Elijah shall come back, and that John shall be his medium.

In Luke 3:2-3 this began to be fulfilled. The record says: "Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." I have so many times proved that the term "word of God" in the Bible always means mediumship that I will not here present further proofs on that subject. This text is to be understood exactly as if it read, "mediumship came unto John, the son of Zachariah, in the wilderness."

After John had delivered an inspirational discourse, and answered all the questions asked him by soldiers, publicans and others, verse 15 says, "And as the people were in expectation, and all the people mused in their hearts of John whether he were the Christ, or not." The Greek word Christos, here used, signifies anointing, power from on high, mediumship, and the word ho, here rendered "the," might as well be rendered a, as it is sometimes.

The text would read as correctly and

as true to the original as it does now if it said, "And as the people were in suspense all men mused in their hearts concerning John, whether he were a medium." In the light of later events in the life of John I would prefer the rendering here given.

It seems very strange that John should go to the wilderness to follow his ministry; one would think the proper place for the preacher would be among the people. Matthew begins his record by saying, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven

king, and Herodius, the queen. See Luke 3:19.

John conducted himself in such a manner that the Jews could find nothing against his character, so they raised the stock cry that he had a devil. Matt. 11:18.

This is the same charge that is even now almost universally made against mediums. I will here add that the word devil, in this instance, comes from the Greek word, demon, and that is a term which Greeks and Jews both applied to spirits of the dead, whether they were good or bad. I will not here present the evidence. Those wishing testimonies from scholars of past ages on that subject will find it in great abundance in the Encyclopedia of Biblical Spiritualism, pp. 332-336. If the reader has not obtained that book he is advised to send a dollar to the office of the Light of Truth and get it.

The transfiguration will be referred to under another heading; it is enough to say now, that that even led to a con-

a reincarnation of John, for Jesus was only six months younger than John, and it had been only a few weeks or months at most since he had caused John to be beheaded. The only legitimate interpretation of this is, that he thought Jesus was under the influence of the spirit of John.

The same explanation applies to Matthew 16:14, where, in answer to Jesus' question, "Who do men say that I, the son of man, am?" They said, "Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." That is, they believed that what he did was under the influence of one of the persons named. Here we leave the mediumship of John the Baptist. Elijah will be found to influence others, but that cuts no figure in the present discussion.

#### THE MOTE AND THE BEAM.

Says the Congregationalist: "The bishop of Honolulu admonishes the women of his diocese against dressing in 'garments of the opposite sex' for theatricals, or wearing cossack and surplice in the choirs, because God declares, 'The woman shall not wear that which pertaineth unto a man,' etc. (Deut. 22:5). A Hawaiian paper insists that the bishop must conform to the Mosaic law since he imposes it on his people, and reminds him that in verses 11 and 12 of the same chapter he is commanded, 'Thou shalt not wear a mingled stuff, wool and linen together. Thou shalt make three fringes upon the four borders of thy vesture.' The bishop probably had not noticed that it is common for those who believe in the verbal inspiration of the Old Testament to select such laws as binding which they think Christian public sentiment approves and to disregard others. That is a law of interpretation unconsciously adopted, which allows many to retain an untenable dogma."

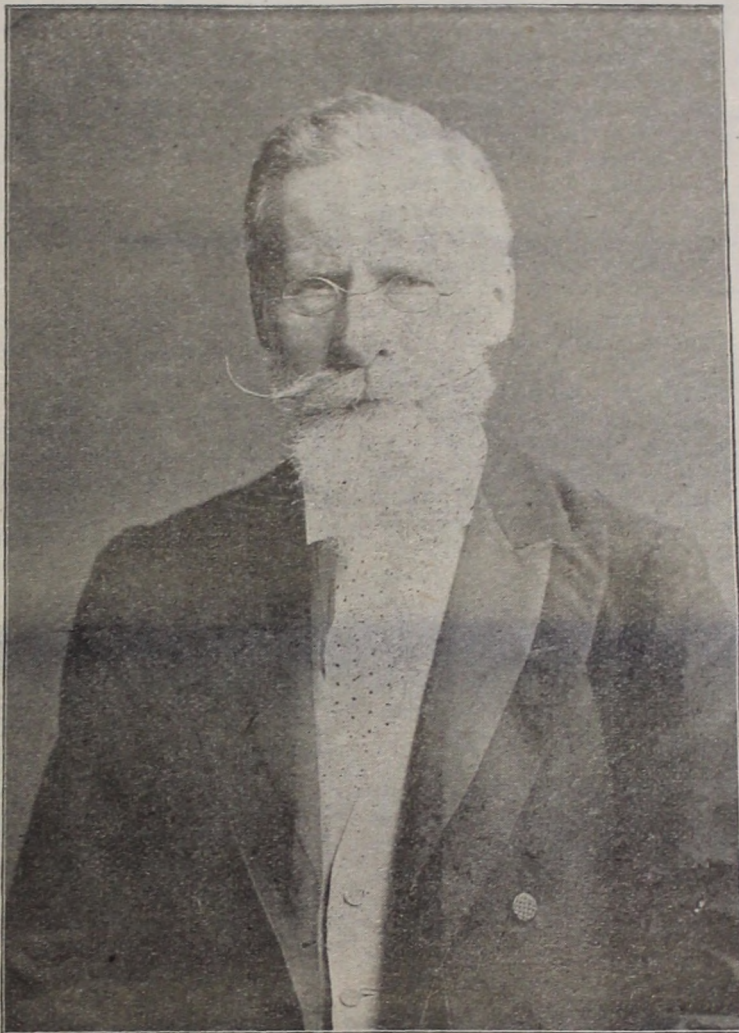
#### AN INTERPRETATION.

Gerald Massey, the poet, says Spiritualism will make religion infinitely more real, and translate it from the domain of belief into that of life. "It has been for me," he says, "in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a formation of faith into facts—that I can only compare life without it to sailing on board ship with hatches battered down and being kept a prisoner, living by the light of a candle, and then suddenly on some splendid starry night allowed to go on deck for the first time to see the stupendous mechanism of the heavens all aglow with the glory of God."

#### MR. AND MRS. WALLIS.

Mrs. M. H. Wallis, wife of Editor Wallis of The Two Worlds, will be in Chicago after the 25th inst. to remain a few weeks. Her address will be care Prof. W. Yates, Stewart Ave., Englewood. Mr. and Mrs. Wallis will be in London, Ont., until the 25th inst. Address care Mr. J. C. Smith, Box 278. The friends ought to keep these sterling workers busy. They are the guests, in a sense, of American Spiritualists, and no more practical and eloquent speakers have graced the American rostrum.

An American missionary gave a Japanese gentleman a copy of the Ten Commandments. The next day he met the gentleman and asked him his opinion of the laws of Moses. "Well," said the Japanese, "they are very well written, and they may do a great deal of good in your country, but our people here do not commit those crimes."



SIR WILLIAM CROOKES, F. R. S., V. P. C. S.

is at hand." Matt. 3:1-2.

Now if the reader will turn to I Kin. 17:2, he will see that Elijah spent most of his earth-life at this point. John wore raiment of camel's hair; so did Elijah. 2 Kin., 1:3-8. Now admit that John was influenced by Elijah, and all is plain. How perfectly it harmonizes with Modern Spiritualism. John was a medium and Elijah was his guide; this will account for John's peculiar dress and life, as well as for his choice of a place to live.

When John came out of the wilderness, and they asked him concerning his work, he answered: "I am the voice of one crying in the wilderness." John 1:21. That is, he had come out of the wilderness to voice the sentiments he had learned in the wilderness. In the wilderness he had clairaudiently heard Elijah preach; now he had come out to voice his sentiments.

If we go back to the history of Elijah we will find that he came out of the wilderness to denounce Ahab, the king, and Jezebel, the queen. See I Kin., 18:18. So John came out of the wilderness to denounce Herod, the

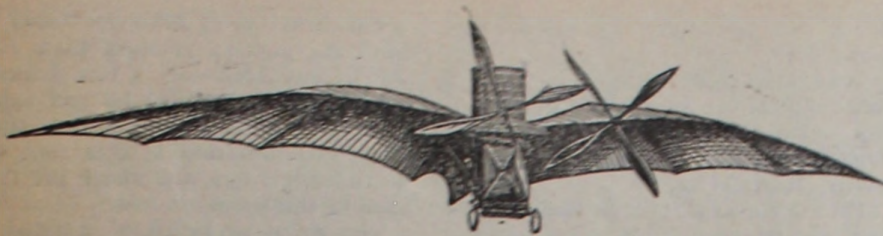
versation between Jesus and his disciples, in which Jesus says: "But I say unto you, that Elias has come already, and they know him not, but have done unto him whatsoever they listed. Likewise shall the son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt. 17:12-13. Now turn back to Matt. 11:13-14, and you will read that "All the law and the prophets prophesied until John. And, if ye will receive it, this was the Elias which was for to come." No declaration could be plainer nor more to the point than this.

That the people in those days generally believed in mediumship, and that John the Baptist, after his death, controlled Jesus, is plain from Matt. 14:1-2. Here we read that Herod, when talking with his servants concerning Jesus, said, "This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him."

He surely did not believe that John's body had come up out of the grave, as some suppose, nor yet, that Jesus was



## THE LIGHT OF TRUTH



THE AVION FLYING MACHINE.

### THE AVION FLYING MACHINE.

#### IS AERIAL NAVIGATION A FACT?

Description of a Frenchman's Wonderful and Unique Machine.

Is the "Avion," an apparatus devised and constructed by M. Ader, a French engineer, finally to permit man to realize the legendary dream of Icarus? Perhaps so, says L'Illustration, Paris. Upon an examination, and at first sight, this Avion is the most seductive flying machine that could be imagined. Will it fly? It is, unfortunately, difficult to be positive as to this essential point, since up to the present the machine has done so little flying! M. Ader has been able to attempt an experiment but once. A fortuitous accident interrupted the experiment at the precise moment at which it was about to prove conclusive in one direction or the other, and the apparatus has therefore failed to show what it is capable of doing.

Mr. Ader, like all those who, before him, have conceived the idea of rising moving and steering themselves in the air, has for a long, very long time, studied the flight of birds, and the organs of such flight, the wings. He has doubtless brought to this study more shrewdness than was possessed by his predecessors and his rivals, since he has made one discovery that did not enter their heads. He has observed that for the organs by which birds are sustained in the air nature has adopted a well-defined, special geometrical curve, developing from front to the rear in the direction of the motion. Each feather taken separately obeys the same law. The curve is more or less pronounced according to the charge of the wings, but the spiral is found always and everywhere in the wing of all birds—in that of bats, in that of insects, and in the structure of everything that sustains itself in the air. There is here a principle from which nature never departs, and which, according to M. Ader, constitutes the basis of aerostation. In order to sustain his mechanical bird upon the atmospheric strata, M. Ader has, therefore, deliberately abandoned the plane surfaces of the Maxim and Richet apparatus and substituted therefor incurved surfaces—true wings, characterized, like the mysterious boomerang of the Australian aborigines, by the indispensable spiral.

With such a starting point, the Avion should certainly offer a general resemblance to the body of a bird with outspread wings. Such resemblance will certainly be objected to on the score of not being very scientific and of giving the machine the aspect of a gigantic and puerile plaything. But M. Ader makes no concealment of his intentions; it is really a mechanical bird that he has desired to construct (just as was done by the Franconian astronomer J. Muller in the fifteenth century), but with all the means placed at his disposal by modern science and industry. As may well be imagined, the copy of the bird is not servile. The wings of the Avion are not composed of artificial feathers. They reproduce those of the bird especially by the distribution of resistances. The frame, which is made of sized bamboo fibres, is hollow and of extreme lightness and rigidity. Ribs of steel wire (true tendons) hold them in position. The sails or membranes

that serve as a support in the air are of silk. These wings, joined in all their parts, are capable of being folded up compactly. They serve for sustentation merely and do not flap. They are movable at the shoulder only from front to rear, in order to permit of modifying the center of gravity of the apparatus. The propeller of the Avion is a screw, which, in the air, replaces the flapping wing of the bird, as in the water it replaces the fin of the fish. The four-bladed screws constructed by M. Ader are of bamboo fiber, light and rigid, two in number, and situated in front. They revolve in opposite directions, in nearly the same plane, and are entirely independent. The motor that drives each of them is a marvel of power condensed into small bulk and feeble weight. The motive power is furnished by steam. The fuel employed is alcohol. Each of the motors has four cylinders and operates by double expansion. The generator is tubular and the vaporization therein is, so to speak, instantaneous. When all the exits are closed to the steam, the pressure rises one atmosphere per second. The waste steam liquifies in an air condenser that is placed at the top of the apparatus, and that permits of recovering the water without the loss of a particle.

Each motor is of 20 horse-power. All the parts were worked out of blocks of forged steel, just as a bust is carved out of marble by a sculptor. Everything has been hollowed out that could be, and the result is that the total weight of the generator, motor and condenser is about six and a half pounds per nominal horse-power. The motor alone does not exceed the weight of two and one-fifth pounds per horse-power. As each motor directly actuates one screw, the velocity of either can be diminished at will. The result is that, in the steering, the propellers concur with the independent rudder situated at the rear. The latter is maneuvered by the aeronaut by means of pedals. Three or four buttons or handles, placed within easy reach, suffice for all the other maneuvers. Such in its main features is the arrangement of the Avion. The model that we were allowed to photograph in M. Ader's shop has a spread of wings of 48½ feet. The total weight, exclusive of that of the aeronaut and the fuel, is 568 pounds. With a complete load, the weight will reach one thousand one hundred pounds. The wings are charged with from half a pound to a pound to the square foot, according to the weight of the aeronaut, the fuel, and the accessories.

In the month of October of last year, the apparatus having been finished, haste was made to experiment with it upon the Satory field of maneuvers. A great circular track, 1,470 feet in diameter and 120 in width, was established by military authority. The earth was cleared of sod and then beaten and rolled perfectly smooth. On the 14th of October, taking advantage of a calm, M. Ader got into his machine and set it running. Mounted upon wheels, and with the wings outspread like a huge bat, the apparatus first passed over the track at a moderate speed, while numerous sentinels prevented anybody whatever from approaching the field of experiment.

The speed of the Avion progressively increased, and M. Ader felt and the spectators perceived that the wheels were leaving the earth. The apparat-

us, free for an instant from any supporting point, veered slightly and directed itself against the wind. But at this moment a squall supervened, and the inventor, afraid of being carried along by it, diminished his velocity. The wheels then touched the ground again, but, having a fixed direction, and the apparatus having taken a position that was oblique with respect to the direction of its motion, they could no longer roll. There was a disaster. In spite of the unfortunate accident, it was ascertained in fact: 1, That the motive apparatus, through its power, lightness and ease of management, answered the requirements of aerostation; and, 2, that the wings were capable of carrying the entire mechanism, the accessories, and the aeronaut. M. Ader's flying machine, now repaired, has been provided with loose wheels that will prevent the recurrence of such an accident as that which happened at Satory. They, in fact, permit the apparatus to direct itself upon land as well as in the air, obliquely with respect to its motion forward. We shall, perhaps, see the Avion soar, neither very high nor very far. If it merely describes an arc of a circle a hundred yards at few feet above the ground, that will suffice to allow the problem of aerial locomotion to be considered solved.—Condensed for Scientific American's translation.

#### WITH THE NEW BOOKS.

Under the title of "Wireless Telegraphy Popularly Explained," a lecture by Mr. Richard Kerr, F. G. S., lately published by the Scribners, the author quotes some remarkable instances of the supposed Oriental powers of signalling through space without wires, among which are the occult methods practiced by the natives during the Indian mutiny and some extraordinary instances during a recent war in Afghanistan. According to a former resident in the Dutch East Indies, the natives there were possessed of similar power and received news of everything of importance that occurred in any of the other islands, situated some miles away. "If any catastrophe took place," said this gentleman to the author, "whether caused by natural forces, such as an earthquake or storm involving shipwreck or loss of life, or if a murder had been committed many miles away, the natives on the island on which I lived, would know all the particulars long before the tidings could be conveyed by the ordinary channels, however expeditious. Later on, as a steamer would enter the harbor, those on board would naturally imagine they were conveying to us information that would be quite new, but of which our people had made us cognizant immediately after the occurrence. Although I lived for several years in an official capacity on these islands, and made repeated endeavors to induce them to divulge their methods, I never met with success." More extraordinary still is the power said to be possessed by certain native Egyptians—if the statement vouched for by a military officer who has had considerable experience in Egypt be true. "The day," he says, "that England, and, in fact, all humanity, lost Gen. Gordon at Khartoum, several of the people in the streets and bazaars of Cairo knew of his death."

The fall announcements of Dodd, Mead & Co. include "Africa, Its Partition and Its Future," by Henry M. Stanley; "Egypt in 1898," by G. W. Stevens, war correspondent of the London Mail, and author of "The Land of the Dollar." Other interesting volumes from this firm's particularly interesting list are: "The Life of Napoleon III," by Archibald Forbes, the famous war correspondent; "Aft-

erwards, and Other Stories," by Ian Maclaren; "Scribes and Pharisees," by William Le Queux; "John Splendid," by Neil Munro, the newest, and some say the best of Scotch school; and "Wisdom and Destiny," by Maurice Maeterlinck.

Doubleday & McClure Co. have issued a new edition of Thomas G. Shearman's "Natural Taxation," with two chapters added in reply to the critics of his general theory and details. The many who have read Mr. Shearman's book need not be told that he argues with tremendous energy in favor of a single natural tax, and that he scores mercilessly the prevailing modes of assessment.

"Primitive Christianity, Vol. 2, containing the Religion of Jesus Christ and what it would achieve for mankind," by Prof. Jos. Rodes Buchanan, M. D. Published at San Jose, Cal., by Mrs. E. S. Buchanan.

Of all the great works of this great man, the task he entered upon and which these volumes represent, is the last and grandest. Certainly a splendidly unselfish motive is seen in them which, allied to the position he has assumed relative to the world's opinions and beliefs, ought to bring him far more sympathy and appreciation than has yet been accorded. Above all else Dr. Buchanan is honest. There is nothing of the dissembler about him, and when he speaks his hearer or his reader may well know that a painstaking pioneer has said something worthy of respect and attention. Probably no work ever written is more wonderfully unique than Primitive Christianity. If the statement made by the publisher be true, then the world is indeed in the dawning light of a new day. She says:

"The attempt of Jesus Christ and his Apostles to introduce the noblest principles known in heaven left them on earth only as a bright ideal, never more than partially adopted in any community, but they are destined to survive the rise and fall of all warring nations, for they are the final truths of evolution."

Dr. Buchanan avers that he has been in direct communication with Jesus and the Apostles, a tremendous stand surely, and one which no other perhaps in the whole wide domain of psychical exploration has backbone enough to take. Were there no shadow of truth in his disclosures this of itself is sufficient to call a halt on the world's fanfaronade, for here is the avowal of no ordinary man. Science, philosophy, research and discovery, all are indebted to him. Spiritualists above all owe him the most, and give him the least, perhaps. The second volume of Primitive Christianity is a superb volume, a companion of volume 1. It deals with the destruction of Christianity at Rome, describes the apostolic circle, the mission of Jesus from baptism to crucifixion, touches the life and mission of St. Peter and the Petrine forgeries, gives a life of Paul, his writings—the expurgated epistles; the pretended epistle to the Hebrews and the insane Revelation; the Pagan origin and Pagan doctrines of the church which falsely assumed the name of Christianity; a revelation from Moses and voices from the spirit world.

#### PASSED TO SPIRIT LIFE.

Mrs. R. P. Walden, Sulphur Springs, Texas, August 26, aged 78 years; Mrs. E. F. Kloppenburg, Norwich, Conn.; C. W. Fleming, of Columbus, O., September 7.

THE SPIRITUALISTS' HYMNAL No. 2.—(Words and Music)—By E. M. Lawrence, M. . . Prices, 25 cents; postage, 4 cents; \$2.50 per dozen.  
GOATS, FOXES AND CONIES—By John Bunyan, Jr. 15 cents.



## The World of Psychics and Liberal Thought

In his address as president of the British Association for the Advancement of Science Prof. William Crookes said: The world's growing wheat supply will fail to keep pace with the needs of growing population beyond the year 1931. The supply of fixed nitrogen, mostly in the form of nitrate of soda, is not inexhaustible, and may come to an end. The store of nitrogen in the atmosphere is practically unlimited, and its fixation for use as manure is one of the great discoveries awaiting the practical working out by chemists. I believe the solution of the problem may be found in burning nitrogen in the air by means of a powerful electric current. By using the power of Niagara Falls for this purpose nitrates could be produced at a cost of \$25 a ton, by spreading a moderate amount of this fertilizer over exhausted wheat fields they could be made to produce thirty bushels per acre, which is the normal yield of virgin soil.

Some say kissing is a sin. But if it was na lawful lawyers would na allow it, if it was na holy ministers would na do it, if it was na modest maidens would na take it, if it was na plenty puir folk would na get it. — Bobby Burns.

Apropos of "Cyrano de Bergerac"—which is, in fact, the topic of all literary topics just now—a writer in Literature remarks that the poetical appeal of M. Rostand's play is wasted upon an English audience, and further contends that no poetry is wanted by the English playgoer from any dramatist.

Here is the way an inexperienced hypnotist and a bungling doctor treated a young girl in Pennsylvania the other day. The girl lives with her aunt, a Mrs. Coughanour, who has a penchant for hypnotism, mesmerism and the occult forces generally, and resides near Pleasant Hill. A few days ago Miss Agnes Peterson, the girl referred to, aged about 15 years, was induced by her aunt to allow herself to be the subject, and accordingly was, on the suggestion of the elderly woman, thrown into a deep hypnotic sleep, from which she could not be roused. A well known doctor was sent for and after trying the potent influence of spirits of ammonia held to her nostrils and other pungent and aromatic drugs the doctor shouted into the fair sleeper's ears that if she did not awaken he would throw her out of the second-story window. This brought her to with great suddenness, but threw the patient into a fit of hysterics from which she has not yet recovered.

Mark Irwin, a young man living near Lima, O., was found on the street in an unconscious condition. He was taken to a hospital and doctors summoned. He was evidently suffering from a paralytic stroke, and no response was made to the treatment given. He was known to be an inveterate cigarette smoker, and at the suggestion of some one a cigarette was lighted and placed between the unconscious man's lips. This had no sooner been done than a smile of satisfaction passed over Irwin's face, and he began inhaling the smoke and emitting the same through his nostrils. The experiment was repeated several times and astonished all who witnessed it. Irwin was unconscious to pin-pricks, pinching and slapping. He did not grow any better and was removed to his home, where at last accounts he was in a comatose condition.

Nikola Tesla states that the extracting of fertilizer from the inexhaustible source of the atmosphere is perfectly feasible. All that is necessary is the construction of a proper electrical plant to put into operation a process that has already been successfully done on a small scale in the laboratory.

If you tell me that the morality of the common people depends on religion, I deny it. Give me the millions of dollars spent in churches in this country and I will cure half of the country's ills; I will give the people pure surroundings.—Felix Adler.

A Timely Escape.—"What did Christopher Columbus say when they called him up at the seance?" "He said he was mighty glad he was dead."

One dark night a negro slave stood on the bridge at Harper's Ferry. Through his clotted brain may have flashed a thought of freedom. But he shook his head, looked up at the clouds, and said: "I and my race always have been slaves—always will be slaves. It is well it should be so."

John Brown appeared to him there, under the clouds, with the dark water running beneath them. He told the slave he was to be freed. "Here is a pike and a gun," said he; "follow me, use

The great question that now agitates the ladies of the W. C. T. U. is whether the warship Illinois, shall be baptized with wine or water. Neither, my dears; let it be christened with Peoria whisky. This you will see is entirely proper because the warship is intended to kill, and Peoria whisky is so organized that it will kill a thousand while the warship is killing one.—Non Con.

Mrs. Oletimer—Pshaw, John! There ain't nothin' between our Alice an' John Perkins. Why, they treat each other awfully cold, and he always leaves by nine o'clock—lovers don't act that way.

Mr. Oletimer—No, lovers don't—but I think they've been secretly married.—Puck.

The compulsory vaccination act of England has been overthrown, and now the people of that country can refuse to be poisoned by doctors on compulsion. Mr. William Teb has been the leader in the movement for freedom in this line for many years, and to him largely is due the honor of this victory.

The watchmaker, Lobner, of Berlin, has perfected a mechanism capable of measuring and recording the thousandth part of a second.



MR. AND MRS. E. W. WALLIS.

these weapons, and you will be free!"

That negro slave, more loyal to his master than to himself, had to be killed by John Brown that he might cross the bridge to meet his own death some days later.—Eugene Hough.

A plea for hypnotism was lately made to the British Medical association by Dr. J. Milne Bramwell. He gave instances of its successful use in medicine, and asserted that, although the many patients he had hypnotized included those of all ages and mental conditions, he had never seen the slightest bad defect. He refuted the statement that a hypnotized patient could be induced to sign a large check under the "suggestion" that it was a small one. The subject, he affirmed, loses no power of his normal state, but gains others, persons of weak will being often enabled to give up vice.

Sundayschool teacher—What is the lesson we are to draw from this war with Spain? Little Willie Wicklemeyer—They ain't no lesson in it fer us. We're teachin' Spain a lesson.—Cleveland Leader.

The cornfed philosopher.—"It is all wrong," said the cornfed philosopher, "to say that a woman can make a fool of a man. She merely develops him."—Indianapolis Journal.

### FREE PRESS DEFENSE COMMITTEE.

### THE BEDBOROUGH PROSECUTION.

Mr. George Bedborough is being prosecuted by the London police for selling a book entitled "Sexual Inversion," written by Dr. Havelock Ellis, whose name is widely and honorably known in science and literature. This volume is the first of a projected series on "The Psychology of Sex," a subject which is investigated freely on the continent by medical and sociological experts, who are continuing the researches initiated by the famous criminologist, Lombroso. It is written in a spirit of scientific detachment. It throws light upon certain abnormalities with a view to their rectification; it is unpleasant in the same way that a treatise on cancer is unpleasant. But it is surely maintainable—and this may be said without prejudice to whatever is subjudice—that to call such a book obscene is an abuse of language, to stop its circulation amongst adult students is a gross violation of the freedom of the press, and to imprison a man for selling it to an adult customer is an outrage on the primary right of free citizenship. Since the commencement of the prosecution other charges have been brought against Mr. Bedborough, founded upon publications seized by the police in raiding his rooms at the time of ar-

rest. These publications were all advertised and sold openly, and there was no need to resort to such methods of incrimination. They are copies of the Adult, the monthly organ of the Legitimation League, an organization which exists for the purpose of ventilating sexual problems, particularly in relation to marriage and the status of women; and also copies of various pamphlets issued under the auspices of that body.

It should be mentioned that Mr. Bedborough is not arraigned for any writings of his own. He is called upon to bear the burden of the defense of the writings of others, with whom he is not necessarily in agreement. Neither the writers of the pamphlets and periodicals, nor the author, printer or publishers of the book in question are included in the indictment. He alone is singled out as the victim of this all-advised and perhaps malicious prosecution.

The Free Press Defense committee has been formed in order to resist this police attack upon liberty. Its members belong to many different schools of opinion. They are not in any way concerned with the particular views entertained by Mr. Bedborough, or set forth in the writings which form the ground of the prosecution. The present is neither the time nor the occasion to express either agreement or dissent. The one thing to be done is to defend the liberty of all opinions. It is always the bigots who choose the point of attack, and it is there that the friends of freedom must rally.

The most important thing is that Mr. Bedborough should be properly defended, and the Free Press Defense committee is pledged to obtain for him (if possible) the requisite support. A fair amount has already been subscribed, but far more will be required, especially as the case will probably be taken to the Court of Queen's Bench. It is hoped, therefore, that subscriptions will be forwarded without delay to the honorary treasurer, Mrs. Gladys Dawson, Bedford Hotel, Covent Garden, London, W. C.

The committee appeal most earnestly to all who value the freedom of the press to lend their aid in this emergency. It is not enough to condemn the prosecution as unwise. This alone will not protect the principle which is assailed, nor save the living victim from the sufferings and indignities of imprisonment. The prosecution must be actively resisted. This is what the committee calls upon every lover of liberty to assist in doing. A strong united stand against oppression at this moment will strengthen the securities of freedom in the future. (Signed on behalf of the committee)

HENRY SEYMOUR, Hon. Sec.  
51 Arundel Square, London, N.

### MR. E. W. WALLIS,

Secretary and Manager of The Two Worlds Publishing Co., Ltd., of England, and editor of The Two Worlds, now sojourning and laboring for Spiritualism in this country. Mr. Wallis is a trance speaker, psychometrist and clairvoyant.

### MRS. W. H. WALLIS

Began her career more than twenty years ago, at first as an impersonating medium, then for inspirational speaking and clairvoyance. She attended seances at the London Spiritual Institution, and after marriage, on Nov. 14, 1876, co-operated with Mr. Wallis at the East End Institution. Afterwards at Nottingham, Walsall and Glasgow, she gave public addresses, and for a number of years has filled engagements in all parts of the country, and has been a director of The Two Worlds Publishing Co., Ltd., from the commencement. Mrs. Wallis is in company with her husband on a tour of the United States and Canada.





### THE PHYSIOLOGY OF SLEEP STATES.

Q. V., in Light.

Dr. Encausse has published a valuable article in the "Initiation" (Chamuel, Paris) on the physiology of different sleep states. Man, he says, is a veritable manufactory for the production of electro-nervous force. This production is effected by the concurrent co-operation of three works. The digestive apparatus may be said to be a works for the production of chyle, by the transformation of food. The lungs again are works for the dynamization of the blood by oxygen absorbed from the air. The brain may be said to be an electric works. But no part of this mechanism would work but for the nervous force distilled in the cerebellum from the output of the two lower works, and distributed along the electric wires, so to say, of the sympathetic, with powerful storage reserves in its ganglions, united in plexi in the center of each of its three works, and presiding over the whole of the machine by means of the dilating and constricting vaso-motor nerves.

This nervous force is extracted in the cerebellum, as Dr. Luys taught, from the blood corpuscles, as they circulate through it, having been primarily absorbed by them in the lungs from the vital atmosphere. The circulation of the blood is effected by the action of the heart, which is the mainspring, therefore, of the whole machine. Yet the heart does not, like all other organs of the body, function under the stimulus and direction of the nervous energy of the sympathetic. It beats in the embryo even before it is in connection with the rudimentary nervous system.

In a conversation with the writer, Dr. Encausse said the heart stood to our vitality or life as the brain does to our thinking. It is the receiver and distributor of astral vitality and ideas; but it is also the organ of sentiment, feeling, love. The heart may be said to breathe astral vitality as the lungs breathe oxygen (astral is here used in a universal sense as referring to transcendent influx). The astral principle, thus interiorizing, uses the nervous force to command the body with.

Under the stimulus of this preconditional and precedential energy, acting in and through the heart, the circulating blood corpuscles absorb and carry to the cerebellum the force which, extracted there, constitutes our nervous energy, our sensibility, motricity and vitality; the force which keeps the whole machine going; which builds up and replaces what is used; which constitutes our power of moving, of feeling and of thinking.

The cerebellum, as taught by Dr. Luys, who was Dr. Encausse's master, transmits the nervous energy by its superior peduncle to the cerebrum, through the red nucleus of Stilling during awakened life; thus supplying the telegraphic current by means of which the telegraphist, or the self, can receive and transmit sensations and movements through the wires or nerves of the sensor-motor system. The grey motor centers stand as transmitting instruments, the white filaments and nerves as conducting

wires, and the grey sensor centers as receiving instruments; the nervous energy as the electric current.

Under stress of work the cerebrum requires more force than is supplied to it from the cerebellum. It then draws on the reserve stored in the ganglions and plexi of the sympathetic. When that reserve is exhausted, then weariness and fatigue manifest themselves. Rest and sleep must follow.

The main current of nervous force is then transmitted through the inferior peduncle of the cerebellum, through the upper part of the spinal cord, to the sympathetic and its ganglions, which are the great storage condensers and reserves of the nervous force of the organism.

The functioning of the subconscious system then predominates in its activity, as compared with the cerebrum and sensor-motor system pertaining to self-consciousness, which rests. Only the surplus vitality not used by the sympathetic is transmitted to the cerebrum. When the storage reservoirs of the sympathetic are fully recharged, then the nervous force begins again to flow to the cerebrum, and man awakens. The awakened state is characterized by the predominance of the cerebrum over the sympathetic; and sleep-states by the predominance of the sympathetic over the cerebrum.

It is not to blood circulation that we must turn for explanation of the physiology of sleep, as is at present done; but to the nervous system which controls the blood circulation.

Dealing with artificially induced sleep-states, Dr. Encausse says that chloroform entails insensibility by cutting off the influx of nervous force from the brain. Hypnotic sleep follows on sudden or brusque action, involving the pushing back of the nervous energy from the sensorium to the center of the brain, thus entailing the loss of the control of his organism by the subject.

Magnetization is more progressive in its action, and centres the nervous energy round the cardiac and solar centers of the sympathetic, inducing a retroversion of the nervous circulation and consequent lethargy, followed by a gradual reflux of the nervous force to the centers of consciousness. The hypnotic process is more violent and entails greater disturbance and subjection of the subject's will, while he retains his temperamental tendencies, the power of choice and will, in the magnetic process.

Under magnetization the nervous energy tends to exteriorize. This may occur through three centers; from the solar plexus; through the spleen, entailing passive mediumistic phenomena, apports, materializations; and through the cerebrum and pineal gland, to magnetic phenomena, control; and through the cerebrum and pineal gland, giving rise to lucidity and theurgic phenomena.

If the supply to the organism of nervous force is interrupted, then all functioning stops. The self loses his power of action, just as would occur to a telegraphist sitting opposite his transmitting and receiving apparatus and his line, if he had no electric current at his command.

Similarly, if a nerve is cut, the self loses control of the disconnected organ, as would occur to a telegraphic

operator who could no longer receive or transmit messages after his line was cut.

Further, as is the case with electricity, the intensity of the impression or message and the power of the operator are proportionate to the strength of the current supplied. The stronger the nervous circuit the clearer and more precise will be the phenomena of consciousness. The diminution of nerve force strictly coincides with a diminution in the definiteness of sensitive perception, and volitional motor impulses.

Further light is thrown on this question in a recent article by Dr. Andrew Wilson in "Harper's Magazine," on brain functioning, in which he identifies sleep activity, dreams, day-dreams, somnambulism and hypnotic sleep with the central ganglia of the cerebrum, i. e., the corpus striatum and optic thalamus. In somnambulism the upper brain is switched off and inhibited. The central ganglia then take control. The same process exists in the case of sleep-working as in sleep-walking. Things that have been learned by heart or become automatic by habit, such as walking, spelling, reading, writing, playing dance music, etc., are performed by the central ganglia, which serve as secretaries, amanuensis, and perform duties of routine without appealing to the sensorium and upper brain for guidance, except when at a loss; or when a man carries on a conversation while automatically playing the piano. Post-hypnotic realization of suggestion, he compares to the realization of an auto-suggestion to awaken at a given time in the morning.

He divides the brain into three sections: upper, central and lower. The lower consists of the cerebellum, the medulla and the pons varolii, a broad bridge across the medulla and connecting the chief parts of the brain together. It gives off two peduncles; one into each lobe of the cerebrum. These peduncles are bunches of nerves bringing the messages and sensations from the body to the brain, and carrying back the orders for executive functioning and mechanical actions of the organism. They pass into the central ganglia, which he describes as intermediary go-betweens, 'twixt body and brain. They consist in the corpus striatum and optic thalamus, carrying connection with the sensor-motor lobes above and the pons below. They are receiving and assorting houses—a junction station on the incoming and outgoing wires. The optic thalamus is the receiving house of the incoming messages, and is charged with etherializing the impressions ere handing them on to the authority of conscious reactions and judgments. The corpus striatum is the clearing-house for the outgoing messages, for the materializing of energy into muscular movement. These central ganglia stand as secretaries or sub-managers, charged with the direction of acquired routine, in their relation to the upper cerebrum or central authority. Unconscious cerebration, sleep activity and artificially induced somnambulism are associated with the functioning of these organs.

This appears to agree with the classification attributed by Dr. Encausse, while it adds the central ganglia as organs pertaining to the subconsciousness, to the attribution as made by Dr. Dumontpallier, who included the medulla, bulb, and pons varolii. The switching off of the upper sensor and motor centers during artificially induced sleep certainly coincides with and explains the insensibility and lethargy or catalepsy which accompanies that state. The same process probably accompanies normal sleep, as well as those cases of abnormal lethargy, lasting over months, of

which we read from time to time; of spontaneous catalepsy and somnambulism, and cases of the spontaneous appearance of secondary and alternate personalities.

The information thus gradually accumulating with regard to the physiology of subconscious states should throw some light on the possibility of psycho-therapeutic treatment of hysteria, with its manifold phenomena, many of which, while appearing spontaneously, are identical with those induced artificially by suggestion during hypnosis. Among these may be included: ecstatic trance, stigmata, simultaneous functioning of subconsciousness over waking consciousness, normal predominance of subconsciousness or waking consciousness, alternate personalities, discreted memory chains, transference of sensibility, obsession by fixed ideas. Many of these phenomena, again, resemble those induced in mediums by suggestion from invisible operators.

All these various classes of phenomena will have to be concurrently considered in order to arrive at a clear comprehension of the distinction between the effects of the diseased stimulus entailed by deranged neuro-psychic circulation, leading to morbid auto-suggestion, as compared with the effects entailed by the stimulus of suggestion and magnetization, whether in therapeutic or in psychological phenomena. The phenomena of magic also throw light on the effects of apparently volitional auto-suggestion.

### HOW DOGMAS GREW—HOW THEY WILL DIE—THE SOUL—SPIRITUALISM CONSTRUCTIVE.

The dogmas of theology may sometimes be traced back to some fact or law of man or nature, which they recognize in a misuse or strange perversion, as though these framers of old creeds were groping through darkness toward some light by which their dim eyes were dazzled. Yet in this groping search is a touching significance, and it is not for us to be harshly severe on these weak and childish conceptions of truth. What we are to stoutly protest against is the demand that the man shall wear the child's coat—think the thoughts of the past or be anathematized by sectarian bigots.

Look at the doctrine of the Trinity. may we not trace that back to some analogy to the triune being of man?—body, soul, spirit—the outward form which death dissolves; the inner and spiritual body which death releases but does not dissolve; the innermost immortal spirit, to be clothed upon in the higher life by that spiritual body or soul. These three are one, a mystic trinity, from which sprang the thought of the Holy Trinity for denying which good men have died at the stake. Predestination and foreordination are dogmas cast in iron mould, yet growing out of some conception of the All-Knowing One, to whom past and future are open, as is the present, and whose mind and law forecast all that is to be. Election comes to be a dogma in like way; for must not infinite knowledge foresee who are to be saved in heaven? Heaven and hell, eternal bliss and eternal torment, came from the feeling that righteousness must dwell in the light, and wickedness in despair. Before men came to see and feel that good must conquer evil, despair was made to last forever and hope was banished.

To enlarge knowledge and gain wisdom is good, but the efforts of these old creedmakers to measure infinity were of small use. They wrought in days far unlike ours. They had too small part in the daily work of this world, and therefore too much "other-worldliness." We need not quarrel with them, for they had a different



light to work by, but when sectarian pharisees try to push back the nineteenth century into the seventeenth, rebuke or ridicule come into good play, although it is sometimes quite as well simply to ignore them, and so let them fall. Succeed they can not.

Happily the sway of authority over the soul is passing away—not gone but going, and that soul is greater than book or creed.

The best words are often the last to be emphasized. That New Testament word, "Why judge ye not even of yourselves what is right?" has waited eighteen hundred years for a fair hearing, but now that hearing is at hand.

Man stands

"Just on the boundaries of the spirit land,"

Light and life from both worlds, and in his own soul inspire him to larger freedom and wiser daily life.

#### CONSTRUCTIVE SPIRITUALISM.

One great matter for Spiritualists to impress on their own minds, and then to stamp strongly on the minds of inquirers, is that our aim and effort is not merely to demonstrate the truth and reality of certain alleged spirit phenomena, and then stop. These phenomena are of exceeding value, as means to a great end. They not only lift the veil between this and a higher stage of immortal existence, but they point to a new Philosophy of Life; to a comprehension of our spiritual faculties here, as well as to the great hereafter; to a finer knowledge of the psychological laws by which we influence and control each other, for good or ill, every hour, to the keeping a due balance between the outer and inner life—the culture of all faculties and powers of body, mind and spirit; to the natural, free and harmonious use of reason, judgment and intuition in the discovery of truth—a Harmonial Philosophy; to the wonderful power of will, guided by wisdom and vitalized by love, in making the rough places smooth and opening an upward path; to the blessed ministrations of healthful magnetism, in healing the sick and giving surcease of pain to the suffering; to the wonders of clairvoyance—our own spiritual sight; to the great truth that we are built to last, our personality to endure and to be still more distinct beyond the grave; to the death of all superstition, miraculous supernaturalism and dwarfing dogmatism; to hopeful effort for righteous living, understanding righteousness to mean being right, and wise enough to live rightly.

The world must understand that Spiritualism—in this high and inclusive sense—is a revolutionary movement; not through blood or violence; not by brute force or bigoted persecution; but by giving deeper insight and calling our whole being into harmonious life and liberty, giving us something better than the outworn dogmas and unphilosophical errors that the world is leaving behind.

GILES B. STEBBINS.

#### BIRDS MAY BE HYPNOTIZED.

It is said to be quite simple to mesmerize a chicken. The directions are as follows: Place a hen flat on the floor, with its tail towards you, and then draw a chalk line from the point of its beak for a yard outwards. Within a second or two the bird's eyes will have concentrated on the line, and it will see nothing else. It will remain absolutely oblivious to its surroundings, although you push it about as much as you like. Canaries and other small birds can be mesmerized in this fashion.

#### EVOLUTION OF THE GOD-IDEA.

By Dr. Dean Clarke.

The God-Idea is vastly old—More ancient far than e'er was told; Could we its earliest dawning scan 'Twere found in prehistoric man.

A superstition is this thought, Believed today because long taught, Then why so common is it found Among mankind the world around?

Nay! 'tis an instinct that we find In almost every class of mind; 'Tis intuition's common law That wakes devotion, love and awe.

Man's reason too doth God demand That Nature he may understand, She must have had a "Great First Cause" Evolving life, and form, and laws.

No Atheist good reason gives Why matter dead takes form that lives. Hence thinkers wise the cause assign To Life Eternal and Divine.

The God-Idea has been expressed According to the light possessed; When man was but a savage rude His thought of God was low and crude.

Man worshipped first what most he feared, Things horrid, awful, wild and weird; The monsters of the sea and land Were first his homage to command.

When these aroused less awe and fear And he grew wiser year by year, Then earth, and water, air and fire, His blind devotion did inspire.

When these in turn less awe inspired And of their worship he grew tired, The orbs on high his homage won— Then he adored the blazing sun.

At length there dawned upon his thought A higher truth than he had caught, That back of matter is a Force Which is of Nature cause and source.

But still too gross to comprehend A Power that has no shape nor end, Some outward form must symbolize The unseen God before his eyes.

The fetich and the idol then Revealed a God to savage men, And long through forms of wood and stone The "heathen" worshiped gods unknown.

But idols were too gross and real To make complete man's God-ideal, His higher thought then found supply By placing one above the sky.

A Titan Being, formed like man, Whose hands grasped all things in their span, Whose feet, were they on earth to stand Could quickly stride both sea and land.

'Twixt Jew and Gentile there appears No contrast great in God-ideas; Jehovah, Jove and other gods In word and deed show little odds.

Their gods were persons like themselves, Though spirits, like to Fays and Elves, In traits and passions very human, And prone to err, like man and woman.

Like earthly tyrants, priests and kings, They oft required rich offerings To win their favor, or assuage The dire inflictions of their rage.

A holocaust would please them well, For smoking flesh they loved to smell, But most propitious, kind and good Were they when offered human blood!

The God of Moses was a Jew— Who hated many—loved a few, A changeful, wrathful, "jealous God," Who cursed all creatures on the sod.

No one can love a God like him— Not even a saint, or seraphim; If we with him in heaven must dwell, We'll be excused and go to—Sheol!

But Gods like him are out of date, Of things outgrown they share the fate, They're nightmare goblins of the past Which from all creeds will soon be cast!

A God that's finite—errs like man, Who makes mistakes, and changes plan, Is but an idol formed in mind To Nature and to Reason blind.

The triune God of Christian sects, Like idols all, has bad defects; Though God, and ghost, and man combine He's far more human than divine.

Though Jew and Christian still may cling To their idea of "God-the-King," No king nor person now is sought To represent our modern thought.

Pope's grand idea, though incomplete, Our thought of God more near doth meet, "All are but parts of one great whole Whose form is Nature—God the soul."

**THE MODERN  
STOVE POLISH**

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**PASTE  
CAKE  
OR  
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**Makes an old Stove as bright as new in a minute.**

**J. L. PRESCOTT & CO. — NEW YORK —**

If God is only Nature's "Soul," He's not the "One Stupendous Whole," In logic, as with "All" Pope starts, His "Whole" must take in all the parts.

If infinite then, as God must be, He's all that fills immensity; Hence sure, if God is all that is, Then Nature's body must be his.

Hence, seen today in Truth's clear light, The Pantheist seems nearest right. So we agree with wise St. Paul, That God, in fact, is "All-in-All."

So we view God at Nature's shrine, For Nature is his form divine; Her forces are his life and soul, Whose boundless being is The Whole.

#### DOG-DAYS AND SUICIDES AND MURDERS.

Suicides and murders were very numerous during the last weeks of summer. Reports of acts of violence to self or to others appeared in every paper one took up.

And this is usually the case during dog-day weather. Why crimes of violence should be so common under the meteorological conditions that prevail with more or less intensity from July 25 to September 5, sometimes overlapping or anticipating that season by a few days, science has not undertaken to explain. We only know that under these conditions tragedies increase in number and generally in the horrors of the circumstances.

On the same day that Corbett of San Francisco, naturally a kind and pleasant man, well advanced in years, killed his wife and then took his own life, a St. Louis broker ended his life upon the grave of his children, two women left this world from the deck of a Philadelphia ferry boat, a Chicago clergyman, so his wife has testified, gave her the choice of dying by chloroform or a revolver, and then went to the church and preached two sermons, a young woman was mysteriously murdered in New York city, and from every point of the compass and from almost all the larger and from many of the smaller cities the channels of communication brought stories of self-murder or of the murder of wife, son, husband, child, father, mother or other relatives or neighbors. Many of the murders committed these days are without rational motive, and indicate loss of mental balance.

The heat and humidity of the dog-day kind somehow seem to affect the nerves, impair the reason and to paralyze the moral sense. They seem also to stimulate and intensify whatever there is weak or evil in many individuals, and to their malign influence many a halting brother or sister in the world's great struggle yield in tragedy and ruin.

The teacher and the preacher will tell us that these people should exercise self-control. Certainly they should if possible, but what if some persons are naturally deficient in will-power and self-control? What if they have only enough to keep them from acts of unreason and folly even under usual conditions? A man with deficient self-control can not summon it in an emergency. The man who possesses it in a full measure does not kill wife, child or himself.

The physical conditions of dog-days

overcome those only who are the most susceptible to their influence. Avoidance of unnecessary excitement, keeping cool as possible and occupying the mind with the more pleasant thoughts and scenes of life may help as a preventive of that depression which comes over many during the typical dog-days, when the thermometer by no means completely indicates the conditions which have to be endured.

B. F. UNDERWOOD.



A. W. FRANKENBURG, Of Columbus, O., who vouches for the genuineness of the psychic picture.

#### AN ANNOUNCEMENT.

In reply to many inquiries concerning my candidacy for re-election to the office of president of the National Spiritualists' Association, I wish to say that, owing to existing circumstances, well known to all friends of the organization, I am constrained to again permit the use of my name as a candidate for the high and responsible office I have held for five years. I feel that no other honorable course is open to me, in view of the sharp criticism to which the national body has of late been subjected. To retreat under fire of any kind, when duty calls to action, would be nothing less than cowardice. If I am re-elected, I shall endeavor to prove that I have given careful attention to the welfare of the National Association, and loyally protected its interests. If the delegates see fit to select another standard bearer, I shall not be disgruntled, nor shall I withhold my support from the National Society. I believe in organization, and shall loyally defend principle on every occasion, in so far as I see and know the truth. In this spirit I respectfully make known the fact of my candidacy.

HARRISON D. BARRETT.

The General—I have stood unmoved when shells were bursting around me. Could you? Romeo Barnstormer—Well, that would depend a great deal upon the age of the eggs.—Life.

Where faith begins, science ends.



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## Light of Truth

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WILLARD J. HULL, - - - - EDITOR.

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The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

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Advertising department, Frank E. Morrison, Manager, 509 Temple Court, New York City, Boyce Bldg., Chicago, Ill.

### THE SARATOGA CONFERENCE

The Saratoga conference for promoting uniformity of legislation upon marriage and divorce does not seem to have effected any important part of its purpose. And this was to have been expected. Were the United States contracted to the dimensions of Switzerland there might be some hope of a uniform marriage and divorce law. But as it is, this, like other inane notions which control people here and there, must go the way of all abortive attempts to legislate a cosmopolitan and mighty nation into some set way of doing a certain thing.

The marriage and divorce laws of some states are scandalous, of course, especially those of New York, where the conference was held. There can be but little difference in the ethics of the case as between New York and Oklahoma. It is no worse certainly to grant divorces on the flimsy pretexts resorted to in Oklahoma than it is to withhold or forbid them on any other score than adultery in New York. And let it be remembered, too, that the restrictions placed on divorce in New York and other states using the "one ground" law, have bred the lax conditions in Oklahoma and other portions of the country against which so much criticism is aimed. Clearly it is hopeless to endeavor to get the states to agree on a uniform divorce law, or what shall constitute the cause or causes upon which absolute divorces may be granted. South Carolina has no divorce law at all. Here is the extremity of the case. It may be that climatic, food and soil conditions in South Carolina are conducive to such harmonious relations between married people that no divorce law is needed. If such be the case that state would be a good spot for some nineteenth century Milton to designate as Paradise. If, on the other hand, social conditions are the same in South Carolina as they are, let us say in New York, then hades' kitchen ought to be located in South Carolina.

It is all very queer, this shuffling of the social and domestic millstones. We agree, however, that there is room and an urgent demand for reform in marriage and divorce laws in some of the states. It is and must remain for a long time to come purely a state matter. The limits of a big state are as far as the tension of diverse views on this question will reach. Failure will surely mark all efforts to create a national divorce law. Marriage is a civil contract. It is so regarded by the different states. That being so, divorce must be a breaking of that contract on grounds agreed upon by the state in which proceedings are instituted.

Look over our book list.

REV. DR. W. W. HICKS.

Our frontispiece this week is that of a man of varied and large experience; a traveler, teacher, minister and philosopher. Time had furrowed life and wrinkled cheek are the great Spiritualism of the universe dawned on the horizon of his journey. Since then, in calm and in strife, Dr. Hicks has been buoyed and has buoyed others with the truth of it. In the quiet of the teacher's room, in the rush of active commercial life, and in the power of his oratory on the rostrum, Dr. Hicks is always the embodiment of force, intelligence and kindness. He believes in himself, and that self being charged with high resolve and the needs of humanity, he gives more than he receives from others.

Dr. Hicks is best known to Spiritualists through his addresses—notably those delivered to the throngs at Lily Dale during the past four or five years. He came into Spiritualism with a mind ripe and ready for the basic propositions of its philosophy. He had traveled in the far east and knew Orientalism as well as he knew the people. He knew the religion of the Christ. He had met many races, many peoples, was a scholar, linguist, teacher and student. And he came into the mighty work and brought his wealth with him and surely wherever his voice has been heard and his presence felt there has come into the lives of the people a rich and rare tonic. Such men live on the peaks. Ofttimes misunderstood, some times maligned, but they never swerve.

Dr. Hicks is now and has been for several years located in Toronto, Ont., where he has a large and influential church; purely ethical in its scope and teachings.

### THE LATEST CORPORATION MAS-SACRE.

An express train running at high speed crashed into an electric car loaded with a happy crowd of people returning from a Labor Day picnic in Cohoes, N. Y., and mangled and butchered 28 of them in the twinkling of an eye. You see it was an illustration of the cost between the grade crossing and flesh and blood, and of course the latter is the cheapest. With a proper grade crossing, that is to say, the tracks of one corporation passing below or over the tracks of the other corporation, murders of this kind could not occur, and until such measures as will insure a decent safety to life and limb are taken by railroad corporations, calamities of this nature will rightly be termed murders, and the corporations guilty of them. There is no law to reach the assassins, either. The miserable anarchist who plunged a stiletto into the heart of the Austrian empress the other day was no whit more an assassin than are the anarchist officials of those railroads at Cohoes by whose criminally negligent instrumentality 28 innocent beings were hurled into eternity. And yet the whole world rings with vengeance against the degenerate who took the life of an empress, while indignation at the Cohoes slaughter vents itself against the employees of the railroads. But the real murderers are laughing in their sleeves and figuring how they can bribe the survivors of their victims and stave off a lawsuit, their first concern being the extent of the damage to "property." Property first, then human life, human hopes, promises, hearts.

The difference between France's big scandal and that of a lot of Boston oyster women is one of degree. It is doubtful if the civilized world ever witnessed a more odoriferous mess than that stirred up by the Dreyfus case.

### NOTES AND COMMENTS.

The trials and tribulations incident upon affairs mundane, and sometimes supra-mundane, must be terrific in the sanctorium of the average country editor. Now these gentry really are good fellows, you know, and they have a fetching way, at times, when they fall up into the rhapsodies of crises and events. Here is the way the Delta Lighthouse (Greenville, Mass.) grasps an untoward situation. It may be set down as a powerful obituary, and is here produced in all its original and pristine glory: "Death with its steel and icy hand has stole its way into the domicile of Mrs. Page, Mrs. T. Howard and Rev. Massey, and taken from them their most dearest friend, in the person of Mrs. Charlott Massey, their dear mother. Though she had been sick quite eighteen months, nevertheless, Daughters and sons seldom become worried with mothers. This mother died in full triumph of faith. Daughters and her relatives, you can see her again if you will. We extend to the bereaved family our heartfelt sympathies in your loss, while we know it is heaven's gain."

Now and then something occurs in the experiences of mortals that stands out in bold relief and mocks at the ordinary rules of explanation. Suppose a case to be stated thus—and let it be premised that the case is a fact, names and places being withheld only because it is not a wholly completed case. Here is the situation. A lady, a medium, by the way, is located temporarily in a certain city in Indiana. She has a sick and crippled son who is located some two hundred miles east in Ohio. She is a stranger to all her surroundings and to the people. A spirit appears to her clairvoyant vision, gives his name and tells her that he knows of a healer in a certain town, naming it, who can and will cure her son; tells her to have her son brought there and to go with him, directs her to write to his—the spirit's—wife, who resides in the town named, regarding the matter. The lady objects doing that as the parties are all strangers and she might not be understood. The spirit then says, "I will bring her here." Two days subsequently some people called, among them the widow of the spirit who had talked to her about her son. Before the company parted the widow volunteered to take the medium and her son to her home, defraying all expenses. The healer designated, it was learned, was an old friend of the communicating spirit. This spirit was formerly a prominent business man, a banker, his widow the president of the W. C. T. U. of her town, and all utter strangers to the medium. The widow is a Spiritualist, but her husband used to oppose her in every way, but tells her now that he is trying to make amends for past blunders. The mother will take her son to the healer, and thereby hangs the denouement of this tale. If the cure is effected it will form an interesting chapter in the long history of spirit interposition and beneficence. Query to the skeptic: What induced that widow to leave her home, take a railroad ride of a hundred miles to see an utter stranger, and invite her and her sick boy to her home? The Spiritualist says it was that spirit who said to the poor, aching mother, "I will bring her here." If you have a better say, say it. If not, hold your tongue—and think.

In viewing the portentous grind of the world's politico-economic drift, and the shockingly picturesque positions into which events are sometimes shuffled, the lines of De Tocqueville, in which he apostrophized the petrification of intellect as never man did before him, come to mind. He said:

"We so soon become used to the thought of want that we do not feel that an evil which grows greater to the sufferer the longer it lasts, becomes less to the observer by the very fact of its duration." This observation can readily enough be put into the mouths of the world's thinkers while in the same breath they speak the fact that 600 Christian men, women and children, were burned alive or otherwise massacred at Candia, on the island of Crete, right under the shadow of the world's boasted civilization, and within the very grip of the colossal power of Europe. Yet this awful tragedy is dismissed with a mere paragraph. Not alone is it a tragedy, but it is as anomalous as it is tragical.

The juxtaposition formed by a Spiritualist, a man of world-wide notability, and president of the British Association for the Advancement of Science, and the distinguished members thereof listening to him as he maintained and defended his attitude toward psychical research, was one of the rare spectacles which the city of Bristol offered to the world some two weeks ago. The occasion was the annual meeting of that famous association and the man Sir William Crookes, the honored president of that body. It were enough to expect that the great scientist might dilate upon the progress of physical science, but the address proved to contain some striking allusions to one of the fundamentals of Spiritualism, given, too, with the profound assurance that the speaker had not retreated from those conclusions of bygone years which made him a Spiritualist, and had nothing to retract, adding his only regret that some crudities abounded in his former experiments which later lessons would have obviated. Strangely enough the British empire did not tip over into the Irish sea when it became known what had been done and said. Of course Prof. Crookes spoke tentatively on strictly Spiritual phenomena, but nobody was led astray by that. He even sallied forth far enough to announce to the august body that he was also the president of the Society for Psychical Research, a body distinctly committed to the investigation of ghosts, hallucinations, hypos, abnormalities, doppelgangers, and other things which such great men as the British Association have always relegated to the shades of human dementia. Surely the world is moving.

One of those striking contrasts which reveal the frigid peaks of life in their most grotesque nature was presented by the public reception of the Seventeenth regiment, U. S. I., and the funeral of its commander, General Haskell, in this city last week. Never in the history of Columbus was there such an outpouring of people on a like occasion, and never was there a more glorious occasion. The Seventeenth had been at Santiago. Their ranks, decimated by disease and bullets, told the people what they had done at Santiago. They were best known here, although the world knew their prowess and the name of the regiment was on every tongue when El Caney was the topic. It was fitting, then, that such a reception should be extended to them, and they nor the throng who witnessed it can ever forget it. But death lurked there, and amidst all the acclaim and inspiration of the hour his mark was on the gallant leader, whose wounds were still unhealed, and who rode in a carriage at the head of his troops. At five o'clock that memorable day he expired without warning and in the twinkling of an eye. Then all that had been pomp, noise, glory and honor became gloom and sorrow. The whole city was shocked and stunned. Three days afterward General Haskell's fu-

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neral cortege passed along the same route and between solid masses of humanity, but there was not a sound save the muffled drum and the dirge of the great band. And the Seventeenth was there. It is in these tremendous contrasts that we learn the great lessons of life; how uncertain it is and how certain its cessation is to cause these contrasts. How little we really know! How like puppets we are tossed about on a sea of dementia, strife, noise and froth. All at once the bottom goes out—and the play goes on.

#### A STEP IN THE RIGHT DIRECTION.

The Indiana state board of health has recommended cremation, giving as a reason that the earth is not a disinfectant, and that malignant diseases have sprung from graves. This announcement, following so closely on a bit of writing in the Light of Truth a week ago calling attention to the menace of the graveyard, is more than a co-incidence, and is an encouragement to all who desire to see this urgent reform instituted. Amongst the Catholics the idea of cremation will have its strongest opposition because of their peculiar fetish regarding the physical resurrection, but in time this will be broken down. Not less than the opposition of the Catholic church is the prejudice of Protestant sects regarding incineration. As pointed out, this prejudice is largely the result of habit and custom. Born of Egyptian civilization, when mummification was a part of religion, the habit of the graveyard has followed the trend of exoteric Christianity, the machinery of dogma and doctrine. But when Egyptians were mummifying their dead Oriental nations were burning their dead, hence one form is as old as the other, while modern science and the higher interests of mankind have begun to set the seal of condemnation on the graveyard, the cemetery and the extravagance of funereal customs and equipage. The Light of Truth earnestly hopes that other progressive states will emulate Indiana and press the idea of cremation home to the people.

#### THE BEDBOROUGH CASE.

We have alluded to the Bedborough case before. It is simply a transplantation of American Comstockism in England. It is a vile onslaught upon the rights of man, those inalienable rights which include as first and foremost the right of free thought and utterance when such ~~do not~~ inveigh against the same right in others, and when they are not inimical to the best usages of society. We print on another page the statement and plea of the free press defense committee composed of the ablest minds in Great Britain. What makes, Mr. Bedborough's persecution particularly obnoxious is the fact that he is not charged with uttering obscene (?) things himself. He has merely sold a book which, on the one hand, flunks snobs and prudes stigmatize as obscene, and on the other hand is used as a pretext for the ulterior purpose of breaking up the free thought press of the world.

Worry and its cure is the subject of the leading article in the September Temple. After picturing the nature of this complaint and its consequences, the author gives cogent reasons for considering it an entirely needless, avoidable and curable affliction. The logical remedy for worry is found in work; and this leads to a vivid contrast of the effects of work animated by faith with that which is merely mercenary in motive and purpose. "All the work that is well done," Mr. Tyner declares: "all the honest, noble and beautiful work, is done not for pay, but in spite of it."

#### AS TO MISSIONARIES.

Here are a few facts with reference to the missionary fraud, one of the biggest humbugs that the American people ever delighted in. China has 1,000,000 villages in which the gospel has never been proclaimed. As to Africa, the Bible has been translated into only about 70 of its 591 languages and dialects. As to Japan, there are 185 times as many heathen temples as there are Protestant Christian workers; while in one province of India, containing 24,000,000 people, there are only six missionaries of any Christian society.

The whole history of missionary effort has created scarcely a ripple on the waters of Oriental, Chinese and African evolution. Chinese will be Chinese as long as Christians are Christians. Some elements of Christian civilization may of course be injected into those countries, such, as for instance, rum, whiskey and shot-guns, but the social qualities of the hordes of people will remain, and as their religious concepts are integrally part and parcel of their race, the idiotic missionary craze is to be seen at a glance. "The world for Christ" is a good slogan, but if the Master were to have any say as to ways and means touching that consummation we venture the opinion that the missionaries would be set to work on the heathen here at home.

#### A FEELER.

A Denver preacher told his astonished congregation the other evening that Moses was enabled in the first four books of the Old Testament to accurately record events that occurred 1,700 years before he was born because the universal ether holds a perpetual picture in the size, tones and colors of life, which picture can be objectified to the senses of a percipient, "just as the phonograph turns off sounds."

Carlyle is attributed with this pungent statement: "On the hardest adamant some footprint of us is stamped in; the last rear of the host will read traces of the earliest van." And Professor Babbage saw something which the Denver preacher has caught, evidently, for he said: "The air is one vast library on whose pages are forever written all that man has said or woman whispered." Surely this reverend man has been studying deeply, and it is encouraging to read such bits of thought. Psychometry, to which all this belongs, is, or will be, a leading factor in that fourth condition of matter, or world stuff, which Professor Crookes denominates the radiant rays.

#### A NEW PREMIUM.

We have received a supply of Mr. Arthur Groom's popular patriotic war song entitled "Freedom's Battle Cry," words and music by Arthur Groom. We offer this rare piece of music among our premiums. See another page.

The big Columbus Buggy company toots quitting time at 4 p. m. these halcyon days of prosperity. Early last summer they were advertising in the daily sheets the number of hours they worked their men. This concern has about as much stability as a punctured pneumatic tire. It was blown up with the filched earnings of a dead man whose widow was robbed in the process. It will shut down again and throw its couple of hundred voting kings out of employment, but not before they have hurraed their votes into the maw of the gorgon which munches them for their pains.

In this kissing business the line should be drawn at the married officers.—New York Sun.

Why should it, you cuckold?

#### SHORT STOPS.

Do you know the man in the dumps? Send him the Light of Truth.

The Spanish orators fume and storm, but both houses of the cortes "adopt" the protocol.

Sam Small's daughter has gone on the stage. Non-believers in heredity will please take notice.

Grover Cleveland, ex-president and philanthropist, will open a boys' training farm near Princeton, N. J.

A man died in Missouri the other day while hoeing potatoes. Well, any man who will hoe potatoes in September ought to die.

The man who won't support the Spiritualist press to the extent of a yearly subscription is undeserving the name of Spiritualist.

We judge from the volume of drivel and rot which poor Mrs. Colby Luther has to mother these days, that it must be a terrible thing to die.

The political orators are preparing to saw the air and tell how it was all done. The recent war will be "worked" until it is no longer recognized.

Somebody has written a new book on "Love and Marriage." If the author has taken up both sides of the question the book ought to be interesting.

We suggest to Uncle Sam the following form of advertisement when the next war breaks out: Wanted—A wet nurse for each individual volunteer.

The "sacredness of property" is the last and worst dogma in the path of human progress. It must be removed before any general advance can be made.

If you have an honest thought utter it. No matter who it hits, nor where; utter it, speak it. Let the winds have it. Be sure it will find lodgment somewhere.

If there are kings in the industrial world, the American workingman is king of them all.—Columbus Dispatch.

True enough. And uneasy lie the heads who wear the crowns.

Like father, like son, doesn't always work out that way. Witness young Blaine, whose only title to distinction is being the son of a father, and that distinction he has outraged.

With the nation in bankruptcy to the tune of \$40,000,000,000 and repudiation staring it in the face, a little dab of \$200,000,000 reserve in the treasury doesn't cut much of a figure.

It is pretty certain that a goodly number of our soldiers have died from neglect and privation, but up to date there is no record of any army chaplain's having died from these causes.

An English exchange has this pungent expression: "The only instance recorded in Scripture of praying to a saint is that of the rich man who was in hell. His request was not granted."

Is the confidence of the Christian church in the conquest of the world for Christ declining?—Congregationalist.

Yes, dear, it is.

The Ralston Club of Topeka, Kan., composed of women, has decided not to allow the Woman's Bible a place on its book shelves. This is about as good an advertisement as the book could get.

The Spiritualist who smiles over the fairy stories of the sweet subsequent and scowls when the horrors of the submerged majority here are dilated upon is a mighty poor Spiritualist—and the woods are full of them.

Somebody is mean enough to say that the fact that the salary of the archbishop of Santiago has been cut from \$18,000 to \$6,000 a year will be apt to cause him to subscribe to views on war as expressed by General Sherman.

Charles V. Fleming, the young trooper whose funeral obsequies were held in the Spiritualist church of Columbus on the 11th inst., enjoyed the distinction of having two funerals, the first one being held in a Baptist church at Huntsville, Ala., where he passed away.

Having hatched them, the governments of Germany, France and Italy now propose to kick the stabbing, bomb-throwing anarchists out. This looks like parental inversion. By the way, where will they kick them to? Even England is talking seriously of hunting them down and "arresting" them.

A. F. Melchers has severed his editorial connection with the Light of Truth, and in the last issue says "Good-bye." This was occasioned by his father's failing health and desire for his son to return home and take charge of his business. The best wishes of all his associates go with him.—R. P. Journal.

Grant Allen, George Jacob Holyoake, George Bernard Shaw, Robert Buchanan, G. W. Foote, Dr. Helen Densmore, Frank Podmore, Frank Harris, editor Saturday Review, and Oswald Dawson, appear among the names of those who have joined the free press defense committee in behalf of George Bedborough.

The army chaplains continue their mouthing criticisms on the conduct of the war. Rev. Carstensen of Indianapolis, who was chaplain of the Fifteenth Indiana regiment, has been ordered by the war department to account for a statement made by him to the effect that the general-in-chief of the medical department was nothing more than a horse-doctor.

This from John Morley is always apropos when a truth-teller is let loose upon the world: One reason why so many persons are really shocked and pained by the avowal of heretical opinions is the very fact that such avowal is uncommon. If unbelievers and doubters were more courageous, believers would be less timorous. It is because they live in an enervating fool's paradise of seeming assent and conformity, that the breath of an honest and outspoken word strikes so eager and nipping on their sensibilities.

#### THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

#### HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

Persons desirous of obtaining copies of Delpha Pearl Hughes' beautiful book, "Wedding Chimes," can be supplied at this office. Price, \$1.00 The book is a tasty and appropriate wedding souvenir, containing marriage certificate, marriage ceremony, etc., and choice matter in prose and poetry. It is specially designated for Spiritualists.



## MISCELLANEOUS.

DECLARATION OF PRINCIPLES  
REVIEWED.

Prof. J. S. Loveland.

The Light of Truth for Sept. 3rd comes to hand today with an article of six columns reviewing an article of mine published last May. As controversy is not the feature of the Light of Truth I will not controvert at length the positions argued by Brother Bathgate, but trust I shall be allowed to set myself right upon the question mooted in my former article, and discussed in the review.

After quoting from my article and commenting on the same, Bro. B. remarks, "Determined, however, not to leave us to the despair of a 'splendid isolation,' the professor comes to our rescue with a substitute in the form of 'a universal energy' acting automatically in obedience to 'inexorable fate.'" This is certainly one of the most remarkable instances of setting up a "man of straw" I have ever seen in a professedly serious review. Whoever will recur to my article of May 21 will see that instead of coming to any one's "rescue" or "presenting a substitute" in the form of a "universal energy," I was simply stating the necessary, logical deduction to be drawn from the assumption of an "impersonal God." But my good Bro., instead of relieving himself of the dilemma thus imposed, goes on to gravely argue the difficulty of his own creation, and to impose on me the necessity of defending what I have never affirmed. But to make the point more clear, and show the utter baselessness of the position he attempts to argue, I will make one more quotation of utter misrepresentation of my positions. Commencing at the bottom of second column he says: "This Supreme Energy is therefore, the real causality—the heart of the universe—throbbing with vitality, and sending its life currents throughout Nature's boundless immensity, and transcending in its nature, scope and characteristics the mechanical, automatic, 'universal energy,' as postulated by Professor Loveland, which utterly fails in accounting for the daily miracles disclosed in cosmic phenomena and spiritual life. That something comes out of nothing is unthinkable." I have, in the past, had quite a number of newspaper controversies, but I have no recollection of such an outrageous misrepresentation as this. I have no "postulate" of a "mechanical," "soulless" energy. I have not hinted any such postulate. I repudiate in toto the notion of mere mechanism in nature. In my article I did give a slight hint of my personal ideas, but it was only a hint, as I was only intent upon calling attention to the subject, and suggesting some of the inconsistencies of the existing contradictory notions. But I did write this statement: "We affirm again and again that Spiritualism is the philosophy of life. Then we must state what we mean by life. What are its factors, powers, possibilities and destiny. Life is universal, individual and social. And this covers the entire field of man's activities as an individual unit, and as a factor of society." In these sentences I intimate my own thought. Why did not Bro. B. seize upon these instead of that which was not mine? But again, in the Light of Truth of July 16, is another article from my pen, in which are more extended propositions upon this very subject. I will quote therefrom: "Life is dual in form. It is universal and special. It includes intelligence, which is also

universal and special. The universal, or infinite life, is an impersonal, homogeneous and automatic energy. The universal life is intelligence, but not intelligent; only the organized, the self-conscious life, is or can be intelligent. Life is dual also in that it includes matter and spirit. There is, there can be no life where either of these is absent. The absence of one would be the annihilation of the other." Does the brother read the Light of Truth? If so, why has he passed by all my affirmations and attempted to foist on me a creation of his own fancy? I affirm, not a mechanical energy but an infinite life, acting spontaneously in accord with its own immutable tendencies. It did not produce the universe, for the universe, like life, its soul—is eternal. There is no dead universe. No universe was born or originated from something, or somebody which is not the universe. Evolution is not something from nothing, or something from another something utterly unlike itself. Material worlds were not made of a spiritual God, or a viewless nothing. What is, was and will be forever. There is no beginning or end to the primordial substance of the cosmos. Nature's laws are not statutes enacted by some personal Deity, but the modes in which the inherent tendencies of infinite life, embracing matter and spirit, manifest themselves in untiring evolution.

There is no "whim" or "caprice" in these manifestations; no repenting God, sorry that he had made the world, but the ever-acting, immutable principles of being. Life and intelligence are subject to the great law of evolution. Self-conscious intelligence is just as really an organized entity as a tree. From the homogeneous, infinite life, all finite forms are evolved by the ceaseless process of differentiation. And it is no "mechanical" work of a "dead God," but the active work of eternal life. Life necessitates motion, and that motion must be along the lines of its own innate, immutable potencies. And one fact in this connection must never be overlooked, as it furnishes the explanation of much of the seemingly mysterious in evolution. The old philosophies and the old theologies are forever prating about causation, and a "Great First Cause." Nothing could be more absurd than the groundless assumption of a "first cause" of that which had no beginning. It has no place except in the "mechanical" theory, which Bro. B. has wrongfully attempted to impose on me. It is really his own, that which assumes a beginning a great first cause.

This theory assumes a personality as the causative producer or creator of the universe. This causer is himself pure spirit. The universe, the effect, is part spirit, part matter. Matter and spirit are, totally unlike substances. Not only that, but they are directly antagonistic to each other. There is a deadly war between them, the flesh lusteth against the spirit. The Creator has created not only warring substances but warring beings, and they war not only with each other but they are "haters of God" and rebels against him. From the same fountain comes sweet and bitter water. From the same cause issues effects directly opposed to the producer.

Now the work of an omniscient, omnipotent personality must be a perfect image of himself. We will take Bro. B.'s language in applying these positions; man is thus, as it were, the key to the universe, and reveals God." Yes, indeed, on the theory of a personal, creating God, he does "reveal" him as the "Great First Cause" of all the animalism, savagism, moral corruption, degradation, war and suffering which has cursed the earth. The

unutterable treachery, murder and cruelty of the Spaniards in Cuba and elsewhere are the effects of this same First Cause. All secondary causes are necessary sequences of the first.

Says Bro. B., "Without the postulate of a Divine Supreme Power and center of all moral action and spiritual activity, ethical and religious growth would be impossible." Instead of this being true it is a fact that with this postulate ethical growth is impossible, and only as the postulate of theism has been rejected has there been growth in ethical principles and practice. The religious concept, as it has existed in the past, does evolve from that postulate, but the ethical never. The ethical concept is evolved from the social life of humanity. Man alone would never evolve the notion of morality. Ethics necessarily implies relation, and relation is impossible with simple unity—there must be duality. This Deific personality, dwelling alone before creation, could not be a moral being—there was nothing to which he could be related.

But, to go back to man as the revealer of God. He is most emphatically so, on this theory of a creative God. He is a direct filiation therefrom, and a perfect image thereof. Behold! Your God!! Not at his highest aspect, but in all his aspects. Not only as a Christ on the cross, but also a "Borgia or a Cataline." Humboldt or Washington, on this theory, represents God no more fully in certain phases than the tree-inhabiting negro of Africa. And the unutterable crimes of the Borgias were just as positive manifestations of this personal Deity as the philanthropic lives of Howard and Florence Nightingale. In the last analysis of Theism every action of mind and every motion of matter has proceeded directly by successive causation from God. From these deductions there is no possible escape. The various subterfuges of tempting devils—opposing gods, or the creation of laws, and letting the creation alone to run itself, are miserable failures—the responsibility for all being and all action rests on God, the primal source and author.

But to go back to the law of causation. Cause and effect can not be separated. The effect is the cause modified or carried forward. And in that modification there are surprising changes. In evolution the effect seemingly transcends immensely the causating agents. Evolution is the production of new properties or functions; and functions or tendencies evolve organs. Oxygen and hydrogen combined constitute water. Chlorine and soda constitute common salt. Phosphorus and lime make bone. But how wide the difference in property and function. But there is only change of relation and union. The same primitive elements constitute cause and effect. Yet there is ascension. The effect functionally is superior to the effect. And when we come to man, made up from the kingdoms below him, the contrast is marvellous.

The earth, heat and moisture force the seed germ to swell and grow to the plant or tree, with flower and fruit. The homogeneous in sun, earth and rain produce this great transformation. Who dares to say that life, intelligence, does not exist in homogeneity as absolutely as matter? And as matter includes some 70 primates who can dispute the proposition that homogeneous spirit may include many primates also, and that, therefore, the union of a more or less number of these spirit primates constitutes the various phases of life from the crystal up to man?

We may readily admit that a cause must be adequate to the effect, but, when it is assumed that the cause must have the same attributes, or functional capacities, we deny it in

toto. It is false to everything we see in the evolutionary processes of life. It is true only in the realm of mechanism—the inventor is greater than his machine, or the products turned out by his machine. Man can never make anything equal to himself. Thus the arguments for a "First Cause" melt away when subjected to a critical analysis. Indeed, the plea therefore is only a confession of our limping ignorance. We have not fathomed the depths of nature, and demand a God to solve the mystery. When we have comprehended all the possibilities of living nature, then it will be time to demand something greater if we shall have discovered her to be unequal to her necessities.

A word upon "the final induction" submitted by Bro. Bathgate. It is a fitting climax to his studied misrepresentation of my position through his whole five columns of matter. Here it is: "That God is both knowable and unknowable, personal and impersonal." And this is his "refuge" from my dilemma. Now, my dear brother, your "refuge" is a frail one. Indeed it is no refuge at all, for you impose yourself upon one horn of the dilemma, and thus confess that there is no third proposition. You assume in the fullest sense personality, and it is a very lame attempt to dodge the inference of anthropomorphism to say that he "reaches beyond the limits of finite thought." Size or limit has nothing to do with the question. It is the nature, the character of the being we are discussing, not his bigness; and like every theist, you are compelled to admit anthropomorphism—a man God—in the completest sense of the term.

Your God is a "father," he is "beneficent," he is loving. Very well; as is the father, so are the children, and vice versa. Any being which can love must necessarily hate that which is unlike itself. Hence, if all things, persons and actions are not like God, are not in harmony with his supreme law of love, he must hate them. On the other hand, if all things, beings and persons are like him, in harmony with him, then we have a God of everlasting contradictions.

But again, this personal God is satisfied or dissatisfied with things, persons and actions, as they are today. If dissatisfied, he must be unhappy, he must hate them. If he is dissatisfied, why don't he change them? Is he unable, or unwilling? If he is satisfied, then everything is right, and being so, what right have we to complain? If it is all right it is wrong to change or seek to change it; and we are fighting against God when we try to change what pleases God. And if all things are right, and God is pleased with them, they will and ought to remain as they are forever.

My article, so mercilessly criticised, was a suggestion respecting a Declaration of Principles; and I wish to say in conclusion that the term God should be left out of such declaration. It is not in our national constitution, and I think Spiritualists, to a man, are opposed to its insertion into that document. If it is unnecessary there it most certainly is in the constitution of the Spiritualist fraternity. Moreover, there are all sorts of notions among us on that question, and an agreement could be impossible. I wished to bring out that fact beforehand, so that the time of the annual convention might not be wasted in fruitless debate. Discuss it in the papers, but leave every one to freely think as they must upon the subject.

J. S. LOVELAND.

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## THE WAR OVER, NOW WHAT?

Rev. Dr. Washington Gladden's Mas-  
sachusetts Sermon on the Situation.

The war ended more suddenly than we could have hoped; but war, like some other diseases, has its sequelae—more painful and dangerous than the disease itself. The condition of our soldiers in camp and hospital is a melancholy and shameful ending of a great epoch in national history. That there is much exaggeration in these reports is, no doubt, true; and the fierce partisan zeal which magnifies this shame is horrible. I wish that the people who indulge in such violence, charging those in authority with being robbers and murderers, could live abroad a little while and listen to the comments of those in other lands who would be glad to think well of us. "If these charges are true," they naturally say, "what kind of government have you? If they are not true, what kind of a people are you?" Doubtless there is need of thorough investigation of these conditions; and it will probably reveal grave defects in our methods of administration and show us that the business of managing a great army can not wisely be committed to men whose chief title to appointment is that they are sons of fathers, or that they have done partisan service on the stump or in the caucus. The crime of the century is the perpetuation of the spoils system, and it is the principle of the spoils system—the bestowment of office on those who have a political pull—which is responsible for much of the inefficiency that is costing us now so heavily.

Mr. Carl Schurz asks what the world will think of us if we do not keep this pledge. All that part of the world whose opinion concerns us understands the matter very well—better, apparently, than Mr. Schurz understands it—and expects us to deal with conditions as they exist, and not with the fictions imposed on us by the Cuban junta. Such is the judgment, certainly, of the most intelligent men in England.

It is said that a democracy can not exercise such control over subject populations without breaking down. The first answer is that this democracy has got to exercise this kind of control over Porto Rico and Hawaii, and that it must not break down; and the second answer is that England, which is to all intents and purposes just as much of a democracy as we are, is doing this very thing and doing it well, without losing or endangering her liberty.

That it will be a difficult and dangerous business for us is most true. There are infinite possibilities of national deterioration in the career to which we are now committed. But let no man say that it is impossible. I am not going to admit that a nation which is as strong as ours has proved herself to be is incompetent for these high tasks of civilization. The strength displayed in this war is largely moral strength. What is most illustrious in the conduct of the war is the moral elevation of the plane on which it has been waged. Nothing like it has been known in history. And I say that a nation which exhibits these high qualities is morally strong enough to perform these great tasks.

Two things are necessary. First, we must cleanse our politics. Louder than thunder, more ominous than the earthquake, is this mandate to the people of the United States. To undertake such work as that now before us with such instruments as we have been using, with such methods as have given us our present shameful conditions in camp and hospital, is sheer insanity. Unless we can purge our politics of the briber and the boss, the career on which we have entered will be one of disaster and ruin.

The other necessary thing is that we should comprehend the truth that a nation can not live unto itself. "A state," says Bunsen, "which pursues none but egoistic aims, has no divine right to continued existence. Each individual and each nation ought to be representative of humanity, but at the same time ought to love her, set her above itself, recognize her to be its aim and end." This is the meaning of national life. Like all moral life, it is subject to the moral law—the law of love. "The tropics can only be governed," says Mr. Benjamin Kidd, "as a trust for civilization, and with a full sense of the responsibility which the trust involves."

Such is the responsibility which we have taken upon ourselves. We are responsible to the poor people of these islands, to the people of the whole world, who have their rights in this heritage, and to the God above, who is Lord of nations and Father of all.

It is a great and solemn trust; we must neither evade it nor abuse it. It demands of this people such conscientiousness, such firmness and courage, such justice and kindness, as they have not always associated with national affairs. It is such a call to

Sidelity and devotion as we have never heard before. These tasks are the high calling of God. We must not fail in them, and we need not fail; for what the nation ought to do, it can do.

## A Travelers' Jottings.

Editor Light of Truth: Permit me to congratulate you upon the good work you are doing with the Light of Truth. It spreads a feast of reason before its readers every week, which I feel sure will win you a continuously increasing circle of readers. Your article on "Crime Causes and Their Cure" is timely and sadly too true. As I understand Spiritualism it includes all practical reforms for the betterment of humanity—it means righteousness, justice and liberty for all—and Spiritualists should lead the van of progress in this world as they hope to do in the next.

For the past few weeks we have been in Canada, and judging from all appearances there is a vast field for work, for spiritual emancipation here. The churches have strong hold upon the people and progressive folk have a great deal to contend with, still there are a faithful few who love the light and will try to keep it burning. It is somewhat a surprise to find how comparatively few there are who support the spiritual papers, and I have been urging people to subscribe to at least one paper weekly. In this country of great distances and isolated Spiritualists it seems to me that about the best form of missionary work is to use our literature, to send papers, lend papers, to leave papers in trains, trolleys, waiting rooms, libraries, etc., and thus sow the seed and set folk thinking. The only way for lonesome Spiritualists to keep in touch with the general trend of the movement is to subscribe for the papers—then they can begin to realize the rapid spread of the truth all over the world and be encouraged thereby. With all good wishes for your success and the increased usefulness of the Light of Truth under your able direction, I am heartily and sincerely yours.

E. W. WALLIS.

P. S.—One day while in Toronto we accidentally dropped into the Methodist conference and were amused to find a body of learned men discussing matters of such importance as whether the decisions of the conference should be summarized by a committee and printed or whether they should be referred to some other body. "Legislation," "courts of appeal" and other phrases were so frequently used that one might have thought they were in a political or legal assembly. One reverend brother came near swearing—he talked of there being "so confounded much human nature about!" I see too that these big-wigs have been trying to make card-playing, theater-going and dancing illegal. Well, they may legislate and prohibit as much as they please, but they can not stop them. What they will do is, they will drive the young people away, or make hypocrites of their members. A Mr. Gurney spoke out sensibly when he said, "I could name you men of high position in Toronto, members of the Methodist body, who violate this rule (against dancing) openly and persistently. . . . You don't interfere with my kitchen arrangements, and what right have you to dictate to me what I must teach my children?" He declared that the absurd restrictions were driving great numbers of people from their church, and affirmed that if a Mr. Moore "really believed what he said about hell and damnation for dancers and card players he was a

candidate for a "satanic system." Surely dancing has Biblical sanction when David danced before the Lord! But on these matters, as all others, common sense should rule and the law of God be observed. Minnie is to be condemned, but sex is reasonable and right. E. W. W.



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## CORRESPONDENCE

## THE FIELD AT A GLANCE.

Dr. N. F. Ravlin is now in Chicago.

Mrs. R. S. Lillie's address is 305 Larkin street, San Francisco, Cal.

Mrs. Mary C. Lyman is now at San Diego, Cal., for rest and recreation.

F. Cordon White will exercise his mediumship in Buffalo during October.

Will C. Hodge has been speaking for the Lake View Spiritual Union of Chicago.

Mrs. M. J. Crilly, medium, may be addressed at 24 Balkan street, Allegheny, Pa.

Allen F. Brown and John W. Ring spoke acceptably at the Texas camp at Oak Cliff grove.

Jay Chaapel will attend the Maine state convention of Spiritualists at Augusta Oct. 5 and 6.

Geo. H. Brooks has been re-engaged as chairman at Lily Dale camp for the season of 1899.

Mrs. R. S. Lillie resumed her ministrations at Occidental Hall, San Francisco, on the 18th ult.

George C. Day and Emma N. Nutt of Philadelphia have been laboring for the cause at Reading, Pa.

D. B. Jimerson desires to acquaint his friends of his present whereabouts, 35 E. Main St., Columbus, O.

Mrs. A. E. Cunningham, business and test medium of Boston, has been doing good work in Keene, N. H.

If D. F. Webber, who writes from Charlotte, will designate the state, his communication may see the light.

G. W. Kates will attend the N. S. A. convention, representing the Rochester, N. Y., First Spiritual church.

The Maine State Spiritualist Association will hold its annual convention at City hall, Augusta, Oct. 5 and 6.

Prof. W. M. Lockwood will speak in Boston, at Berkeley hall, for two months, beginning with December.

P. L. O. A. Keeler, the eminent psychographist, will spend most of the coming winter in Washington, D. C.

E. J. Boutell can be addressed for engagements during the season of 1898 and 1899 at 3 Linn street, Ithaca, N. Y.

Mr. John Slater, the celebrated medium, is in Washington, D. C., located for a time at 600 Pennsylvania avenue S. E.

Mrs. E. J. Demorest has been laboring in Oil City, Pa. She can be reached at Exchange Hotel, Oil City, for engagements.

E. W. Sprague and wife are serving the First Society of Spiritualists of Lansing, Mich. They will remain there during October.

Lyman C. Howe speaks in Toronto this and in Pittsburg next month. He is yet free for winter months. Address Fredonia, N. Y.

Mrs. Mary Ellen Lease, the noted Kansas orator, has been engaged for the next Spiritualist campmeeting to be held at Chesterfield, Ind.

Mrs. Mary Elizabeth Lease of Kansas is open to engagements for 1899. For dates and terms address Charles H. Lease, 710 Union avenue, New York city.

Robert Hayden of Madison, Me., was elected president of the Somerset Spiritual campmeeting for the ensuing year at Lakewood, and A. Baker of Bingham, secretary.

The Spiritualists of Dryden, N. Y., are grading the highway which leads to the auditorium, and are building a walk, setting out trees and making other improvements.

The First Society of Rosicrucians, J. C. F. Grumbine speaker, opens tomorrow at 10:45 a. m. and 7:45 p. m., in their conference room, 812 Masonic Temple building, Chicago.

Kansas Spiritualists held a series of meetings on the state fair grounds at Topeka, continuing from Sept. 11 to 26. D. W. Hull, James Madison Allen and others were there.

Dr. Nellie C. Mosier is in Logansport, Ind.; next week in Crown Point, Ind.; the month of October in Indianapolis, and November in Muncie, Ind. She is meeting with grand success.

Mr. and Mrs. E. W. Wallis of England will probably visit Cleveland, Detroit, Battle Creek, Mich., and Chicago within the next few weeks. They speak in Boston during November.

The Lily Dale, N. Y., Union (Y. P. S. U.) will hold regular meetings this winter. They have had a successful season and formulated plans for next summer which will be heard of later.

Mr. Ernest Stephens, one of Columbus' sterling trumpet mediums, is in Wheeling, W. Va., for about three weeks. He will also work in Washington, Pa. He expects to be away for a month or six weeks.

The College of Psychical Sciences, Chicago, begins its fall work by special course of teachings at 3 and 8 p. m., Tuesdays, Thursdays and Saturdays, at 3960 Langley avenue, flat 3. J. C. F. Grumbine conducts the classes and lectures to them.

On a recent occasion Carrie F. Weatherford told the women inmates of the Columbus workhouse of the incentives to right living which a knowledge of life eternal and the ministry of spirits gave to them. The address produced a deep impression.

The First Society of Spiritualists of Syracuse, N. Y., has elected these officers: President, E. G. Reilly; vice president, Mrs. A. Underhill; treasurer and secretary, Miss A. M. Armstrong; trustees, Mrs. L. M. Amey, Mrs. Maggie Halpin, A. Underhill and I. J. Chippinfield.

The forty-third annual meeting of the Friends of Human Progress was held at North Collins, N. Y., the fore part of September. This society and the First Association of Spiritualists of Philadelphia are the two oldest incorporated associations of Spiritualists in the United States.

The following have been elected to serve as directors at Lake Brady for the year 1899: Messrs. A. Butler, A. Kellogg, C. Wilkerson, N. Merrell, A. K. Skeels, Mesdames N. Clark, C. C. Bacon, M. Mower, Lena Dieboldt. The president, vice president, secretary and treasurer will be elected later on.

Hans Mettke writes from Demopolis, Ala.: I would like to help a worthy young lady to a place in a girl's seminary. There is one needed here who can teach guitar, mandolin and banjo, and can also assist as a piano teacher. Please let me know of some young ladies that would like to go south and teach these instruments.

Mrs. A. Sands, a prominent and wealthy Spiritualist of Bangor, Me., entertained a select party of friends in her artistic and spacious parlors the 18th ult. Mrs. Maud Gould was the medium, who gave many instructive, telling tests, preceded by a 20-minute logical and practical speech upon the philosophy of life here and hereafter.

The second annual conference convenes at Dallas, Tex., Oct. 8th to 16th, 1898, at the First Spiritualist church. There will be a large number of speakers and mediums present, and all public work will be free. Board and lodging can be engaged in advance. Address all communications to the secretary, Rev. R. C. Travers, Dallas, Tex.

Miss Margaret Gaule officiated at the

funeral of William H. Lewis of Brad-dock, Pa., last week. Miss Virginia Wooster assisting with beautiful songs. The Pittsburg Dispatch had a long account of the funeral, and of Miss Gaule's remarks said: "As a specimen of obsequial oratory the little address was superb." The remains of Mr. Lewis were cremated.

The First Spiritual Union of Norwich, Conn., will open Sunday services tomorrow. Mr. E. W. Wallis, editor of "The Two Worlds," Manchester, England, has been secured for the Sundays of October. Prof. W. M. Lockwood, Miss Lizzie Harlow, Mrs. Carrie E. S. Irving, Oscar A. Edgerly, Nettie Holt-Harding, Dr. George A. Fuller and others will speak during the season.

A Dallas, Tex., dispatch to the New York Sun, under date of Sept. 18, says: Thousands of persons were present at the eighth day meeting of the State Spiritualist campmeeting in the Oak Cliffe park. A permanent campmeeting association was formed to insure the holding of annual meetings hereafter. The growth of this Spiritualist association and the interest manifested in its state meeting this year is one of the surprises of Texas.

The election of officers of the Minnesota State Spiritualist association resulted in the re-election of the old board with three exceptions. The following constitute the new board: President, J. S. Maxwell, St. Paul; vice president, C. D. Pruden, Minneapolis; secretary, Newton C. Westerfield, St. Paul; treasurer, H. E. Lepper, Minneapolis; trustees, O. J. Johnson, Thomas B. Farmer, Frank Shaft, J. S. Fritzen, C. M. E. Ridge and H. A. Maas, all of Minneapolis.

Mrs. Loe F. Prior writes from Seattle, Wash.: I find Spiritualism very much on the advance in this state, and have heard from many societies which are anxious for lecturers. Wish I could stay here longer. In this city there are four different societies, each doing a good and lasting work. One society has chartered under the N. S. A. since I have been here, and I find others in this state anxious to. I will be in San Diego, Cal., for the next three months, thence to Atlanta, Ga., where I resume my work.

The Franklin (Neb.) camp held its third annual session Aug. 25 to Sept. 12. Principal speakers, J. Madison Allen, M. Theresa Allen, J. Dunton, L. Moody, Mrs. Ferris, Mr. Simpson, Charles Davis, Mr. Babcock. Test readings by Mr. and Mrs. Allen, Mrs. Ferris, Mr. Barows and others. Healing by Lewis Dunton, Mrs. Moody, Mrs. Ferris and others (including the remarkable cure of a child who had been given up by physicians, by Mrs. Ferris). Music by the Regves Family orchestra (four ladies and two gentlemen), also songs and violin solos by J. M. Allen. Chairman of camp, J. Dunton. The attendance was large, perfect harmony prevailed, the spirit was free, and the camp a decided success. Except the closing days the weather was fine.—J. M. A.

Mrs. Georgia Gladys Cooley writes: After a trip of almost three months I am once more in Chicago and will resume work for the First Spiritual society of South Side, 77 31st street, on Oct. 2d, as they have re-engaged me for another year. I visited Cassadaga camp, Island Lake, Lake Brady, Clinton and Marshalltown camps while away, and found excellent work being done at all. At every place the hand of fellowship was extended to me and congratulations are still pouring in from all directions, in behalf of my success in my long persecution. I have taken up my residence in Chicago, having just completed furnishing a home, and intend to remain right here until the damage suit, which I have

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## Of Interest to Spiritualists

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brought against my persecutors, is settled. I know I have the sympathy and moral support of all followers of Truth, and wish to thank my many friends for their kindness to me in hours of trials and tribulation, and ask for a continuation of their good thoughts in my demand for justice.

### MRS. HATTIE HENDERSON CRITCHFIELD.

Editor Light of Truth: On the morning of August 21st, Mrs. Hattie Henderson Critchfield of Erie, Pa., passed to the higher life. She had not been well for several years. But with a determined will and brave spirit she held back the subtle destroyer disease until after great suffering she yielded, leaving the earthly scenes with so many of her aspirations and bright anticipations unrealized. She was dearly loved by many friends. But most of all by her loving daughter and devoted mother, whose sorrow at their irreparable loss none can ever know. When the aged pass out we know it is nature's law and we are satisfied. But when one passes away so much needed, with so much to live for, with so great a desire, and such ability to do for and bless others, then we feel it is not well, and we long for the time when we shall better understand these bodies, "temples of the living soul," and be able to hold them until the full mission of the earthly life is accomplished. Mrs. C. H. Henderson, the mother of Mrs. Critchfield, has a cottage at Lily Dale, and has been one of those who have contributed generously to the upbuilding and improving of the Casaadaga camp ground without expectation of either pecuniary reward or power, only seeking the well-being of the place and the spread of truth, and in this was seconded by her daughter, who was also a helper and promoter of the interests of this spot. Here they have spent their summers for many years. The sympathy of many loving ones here will be extended to the sorrowing one. I was called upon to officiate at the funeral service, and the spirit friends gave the light the truth, and such consolation as only spirit ministrations can afford. We only ask that she may often part the veil that obscures the earthly vision and still aid the dear ones by her kind and loving influence.

R. S. LILLIE.

### NOTICE - SPEAKERS AND MEDIUMS.

The convention 1897 instructed Trustees National Spiritualists' Association to arrange in advance the program for the convention of 1898, announcing speakers' names and subjects of address as far as possible. Will all speakers and mediums please notify Secretary if they intend to attend convention, and if they desire to speak, what their subject will be upon which they desire to talk?

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A piece of silver—13 cents.  
A farthing—5 cents.  
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A mite—1/4 mill.  
A homer (as dry measure)—1 1/2 bushels.  
A homer (as liquid measure)—75 gallons and 5 pints.  
An ephah or bath—7 gallons and 4 pints.  
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A skin—7 pints.  
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A ephah—6 pints.  
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Faithfully yours,  
Mrs. John M. Hutton, P. O. Box 461, Lebanon, O.

Hundreds of others are reported, even the worst cases where the habit seems to have blotted out the last remaining spark of self-respect.

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## QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Does each individual carry out the purpose of his existence or can anyone live otherwise than he does under the conditions that surround him?—A. H. N.

Answer.—It is said we cannot escape our destiny. If that be true your question is answered in the affirmative. But it is also asserted that we must live out the cause upon us—that is, according to the habits, passions, desires, tastes and needs inherited. Some are guided to prevent certain habits. Of course, this guidance is absolute so far as the guide can carry it out. But mortals often get away from their guardians, and go astray. This is not destiny. It is incident. Destiny is voluntary. We feel certain desires or needs to make us content, and we make endeavors to carry them out. In this we generally succeed—provided again there is no spoke put in our wheel by a guide; for some of our inclinations are detrimental to health or happiness, and must be prevented. Then again the guide may or may not succeed in carrying out his design; for mortals are sometimes very headstrong—know too much for their own good. They do not listen to the voice of the spirit, whether their own, that of another, or the spirit of nature, which is intuition. Through the latter all can be guided right for their best good. To find this path through life listen with your soul or think of that you are about to undertake. By earnest endeavor you can become acquainted with nature and her pressure on you—the effect she exerts on you for your special guidance. She makes no mistake, and whatever intuition tells you under these circumstances is right for you, however wrong you may think it for the time being or consequent upon following nature's impression. The end will prove her right. She is your mother guide and love moves her in your behalf. That is God.

Question.—In one of last October numbers of the Light of Truth there appeared this question: If the flesh is renewed constantly, why don't scars, tattoos or birth marks finally disappear? Your reply was, that they do disappear where the change is rapid, but the average change is too slow to remove them. Spiritual development being needed to change the nature of the flesh and cause a rapid growth, which will obliterate them. I now refer to tattoos. Do you think that some external application would assist, along with spiritual unfoldment? The giving of information on this subject would be greatly appreciated.—W. B. T.

Answer.—Yes, but the remedy would be worse than the cure, and convert a handsome tattoo into an ugly, poreless skin. The latter will then come under the same laws for total obliteration that the case in point above stated requires.

Question.—I have attended a great many circles of all kinds for over four years. I have my first time to hear a spirit manifest, and say I, was Lawyer So and So, when in earth life. Are they ashamed of their profession when they get on the other side of life?—Peter Miller.

Answer.—No, but the conditions were not right for your friend to give the test. He wanted to give by which you could not mistake him. Cool-headed spirits are very careful about identifying themselves, and prefer to try your patience than sacrifice their aim or accuracy. Lawyers particularly are built that way, and should be a test in itself. A fraud would have manifested ere this.

### CHRISTIAN SCIENCE AS A HAIR RESTORER.

If the lobster can develop a new claw by mere force of will, much more, then, ought a bald man to be able to grow a fine head of hair, merely by believing that he can do so, or by disbelieving that he is bald, on Christian Science principles. Probably "hair restorers" owe their efficacy, if any, to suggestion, but it would be a crucial experiment to make hair grow without a patent hair restorer.

Unluckily, men suffer most from baldness, and men are seldom Christian Scientists. . . Cheap metaphysics have a beneficent result in the minds of ladies whose education has not included a course of Hegel and Aristotle, Fichte and Plato. It is improbable that Christian Science would heal a malady of the Master of Balliol. —Andrew Lang, in Westminster Gazette.

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An exchange says: Every year in Manila has 129 holidays. Two hours are taken for luncheon. Besides the one year out of seven that all foreign employees of the great mercantile houses represented in Manila have given to them as "home leave," there is a month's vacation each year, a regular holiday each month, and all the saint's days, and Spanish, French, English, German and American holidays. Not to observe a saint's day in Manila is sinful, and everyone holds such sinfulness in especial detestation. Figuring in all the saints' days and Sundays, there are 129 days in each year when the people do not work.

This will all be changed when the great American per cent.—get there Eli—and the devil take the hindmost system becomes operative.

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CERTIFICATE RATES TO CONVENTION NATIONAL SPIRITUALISTS' ASSOCIATION, WASHINGTON, D. C., OCT. 18TH, 19TH, 20TH, 21ST, 1898.

Certificate rates have been granted up to date as follows:

New England Passenger association, for Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut.

Trunk Line Association, for New York, Pennsylvania, New Jersey, Delaware, West Virginia, and Maryland.

Central Passenger Association, for Ohio, Indiana, Michigan, Illinois, and in Canada, Toronto, Hamilton, etc.

Southeastern Passenger Association, for Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, Alabama, Mississippi and Florida.

Please remember certificates are not kept on sale at all stations in this great territory, but they can be procured at nearly all large towns and cities. Certificate tickets can be secured three days and sometimes four days before the opening of the convention.

It is utterly impossible to secure reduced rates for you on your return trip unless you procure a certificate ticket when you leave the section of the country in which you live.

Arriving in Washington, deposit your ticket with Secretary Francis Bailey Woodbury, Masonic Temple, who will issue to you an endorsed certificate entitling you to return to your home for one-third the regular fare. Tickets will be good to return on Oct. 20 and for three days after the close of the convention.

Headquarters of the delegates in Washington will be the celebrated Ebbitt House; special rates have been secured.

Persons desiring with private families can be accommodated at a reasonable price. Also good accommodations can be found for table board.

Ebbitt House is situated within five minutes walk of the White House, treasury department and other points of interest.

Every delegate should make arrangements also to spend at least half of one day in the magnificent Congressional library.

The last day of the session will be devoted to the young people entirely. The Young People's Union, I. C. I. Evans, Pres., and the National Lyceum Union, J. B. Hatch, Jr., conductor, will be given time to develop their respective branches of important work.

FRANCIS BAILEY WOODBURY.  
Secy. N. S. A.

#### A SOLDIER'S FUNERAL.

Passed to spirit life at Huntsville, Ala., September 7, C. W. Fleming of the First Ohio volunteer cavalry. The body was shipped to Columbus for interment, and the final services were held at the First Spiritualists' church, September 11, Carrie F. Weatherford officiating. Mr. Fleming was a devoted lyceum member. Six young men from battery H acted as pall bearers, and the same number of young ladies from the lyceum were honorary assistants. Franklin lodge, I. O. G. T., attended in a body, as did also his fellow workmen. The church was crowded to its utmost capacity by citizens and members of the various army corps stationed here. Fully 1,000 people viewed the body.

The last act in the drama of democracy is about to be presented. First came freedom of conscience or democracy of thought; then came equality before the law, or political democracy; and now may be heard the approaching footsteps of equality of opportunity, or industrial democracy.

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### NEWS OF THE WEEK

Seven different suits for divorce were filed in a single day last week in the Columbus courts.

Rev. John Wright of Brink Haven, O., was put under bond of \$500 to answer to the charge of perjury.

Eight persons killed and as many more fatally injured by an explosion of dust in an elevator at Toledo.

Rev. Dr. John Hall, pastor of the \$1,000,000 Fifth Avenue Presbyterian church in New York, has passed away.

The American flag was formally unfurled over the headquarters of the American peace commission in Havana on the morning of Sept. 20.

The approximate cost of the war to the United States has been: Expenditures for the army, \$78,500,000; expenditures for the navy, \$36,000,000. Total, \$114,500,000.

The steamer Coptic from Yokohama via Honolulu, brings information that the "Territory of Hawaii" is the name which the annexation committee has decided to recommend to congress.

President McKinley made a personal inspection of the army hospital at Fort Myer, Va., last week, and went from cot to cot extending a personal greeting to each of the four hundred patients.

Rev. James Lester Hudson, Methodist, of Detroit, not having obtained his wife's consent to clandestine relations with another woman, Mrs. Hudson proceeds to have a divorce. All pious people.

Bridgeport, Conn., has a first-class murder mystery. Recently some boys found the dismembered body of a young woman in a mill pond, the head, legs and trunk being tied up in separate bundles. No clew.

An imperial edict issued Sept. 22 definitely announces that the emperor of China has resigned his power to the dowager empress, who has ordered the ministers to deliver to her in future their official reports.

Major Esterhazy of the French army, tired of bearing his load of wickedness, from his hidden retreat in England has confessed his unparalleled infamy. He says that most of the thousand letters used in the Dreyfus trial were forgeries.

Bishop J. C. Keener, aluded to by an exchange as one of the greatest and purest men American Methodism has proclaimed, strenuously objects to the return by the Methodist Church South to the government the \$288,000 recently paid over to it on an old war claim.

Rev. J. C. Hull, who attempted to poison his wife in St. Paul, Minn., some time ago, and was sent to the state prison for six years, has been adjudged hopelessly insane and will be transferred to the state insane asylum at Rochester.

The emperor of China has addressed a long explanation of his new policy, declaring that in many respects western civilization is superior to that of his dominions, and announcing his intention to adopt its good features and discard the bad ones.

Business failures for the first week of September were in amount of liabilities \$1,111,593, manufacturing \$224,602, and trading \$703,991. Failures for the week have been 164 in the United States against 215 last year, and 16 in Canada against 35 last year.

Kohlman Rosenthal, an Englishman, and Dr. Von Komocki, a Berlin chemist, declare that they have invented a match that will strike anywhere, and no phosphorus is used in it. This invention, they say, will do away with the horrors of necrosis, to which employes in match factories are subject.

Aguinaldo, the Philippine insurgent leader, has issued a statement to the effect that the reports circulated concerning the strained relations between the Filipino and American forces are base, malicious slanders of the enemy of both parties. President McKinley is reported as regarding it a very important document.

Spain's peace commission has been made up. It is composed of the following named men, not widely known outside their own country: Senor Montero Rios, chairman; Senor Abarzusa, General Cerrero, Senor Villa Urrutia, Senor Garnica. The commission represents the political, military and diplomatic elements of the country.

Commodore Philip has sent a unique souvenir to the governor of Texas as a testimony of the loyalty and efficiency of the battleship which was christened after that state. He had taken one of the armor plates which was pierced by a six-inch projectile from the guns of the Vizcaya, and has framed it in handsome style, to be hung as a memento in the statenouse at Austin.

### A MATTER OF RETROSPECTION.

The eloquent clergyman exclaimed: "My friends, were the average man to turn and look himself squarely in the eyes and ask himself what he really needed most, what would be the first reply suggested to his mind?" "A rubber neck!" shouted the precocious urchin in the rear of the room; and, in the confusion which followed, the good man lost his place in his manuscript and began over again.—Puck.

Money is the most tempting bait to part with honor, but truly honorable is he who can withstand its temptation.

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